



EXONERATION AND MARIFA: ISMAIL AND THE IMAM'S BABS

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Chapter 1: Ismail ibn Jafar

Part 1: Childhood And Early Life

Some people have edited their old articles to add information from this chapter onto it. However, the research presented here is **fully original**.

Childhood

- Ismail ibn Ja'far was alive in the time of his grandfather, Imam al-Baqir (a), and taught the affirmations of faith in Shi'ism by the Imam who compassionately referred to Ismail as "my son"

(Sayyid Ibn Tawus' al-Aman min Akhtar al-Asfar, p 52)

"Ismail ibn Ja'far said to me: Abu Ja'far Muhammad ibn Ali al-Baqir, peace be upon them both, said to me: "O my son, he who had awakened in the morning and had an aqeeq ring, stamped with it in his right hand. Then, before he saw anyone, he turned his lobe to the sole of his palm and recited: We sent it down on the Night of Decree to the end of it."

Then he said, "I believe in God alone, without partner, and I disbelieve in al-Jibt and al-Taghut, and I believe in the secrets of Al Muhammad, and what they publicized, their outward and inward, the first and the last of them".

God will protect him on that day from the evil .."

قال لي إسماعيل بن جعفر قال قال لي أبو جعفر محمد بن علي الباقر عليهما السلام يا بني من أصبح وعليه خاتم ف صه من عقيق متختما بهفي يده اليمنى فأصبح من قبل أن يرى أحدا فقلب فصه إلى باطن كفه وقرأ أنا أنزلناه في ليلة القدر إلى آخرها ثم قال أمنت بالله وحده لا شريك له وكفرت بالجبت والطاغوت وأمنت بسر آل محمد وعلايتهم وظ اهرهم وباطنهم وأولهم وآخرهم وقاه الله في ذلك اليوم من شر ما ينزل من السماء

- Ismail was loved by his father Imam al-Sadiq (a) more than his brother Imam al-Kadhim (a):

(Al-Kafi, vol 1, page 315)

"[Rasul Allah tells Imam al-Kadhim in a ru'yah (vision)]:

If choice of Imam was based on love, then Ismail was more beloved to your father than you [O Musa ibn Jafar]. But that (your choice for Imamate) was from Allah.”

ولو كانت الإمامة بالمحبة لكان إسماعيل أحب إلى أبيك منك ولكن ذلك من الله عز وجل

Adulthood

A) In relation to Imam al-Sadiq

- **Ismail, the right-hand of his father**

Reaching adulthood and being Imam al-Sadiq’s eldest son, Ismail became increasingly deputized by his father and accompanied him in his trips (such as one to Hira, Iraq)

It would seem that at this time, Ismail became involved in anti-government activities - seemingly with Imam al-Sadiq’s approval, which resulted in two attempts made against his life by the Caliph al-Mansur.

- **Imam al-Sadiq deputizes Ismail to perform qisas (execution) on the killer of Imam al-Sadiq’s representative al-Mu’ala ibn Khunays:**

(Rijal al-Kashi, vol 2, page 675)

“When the death of al-Mu’ala was reported to Aba Abdilah [al-Sadiq] he went entered upon Dawud ibn Ali (the governor) with Ismail his son (i.e, al-Sadiq’s son) behind him).”

Upon knowing the details of the killer of his representative, the Imam told his son Ismail:

O, Ismail. Take care of the matter (qisas):

Ismail left, taking his sword and killed him (the killer of al-Mu’ala) in his majlis.”

فلما بلغ ذلك أبا عبد الله عليه السلام خرج يجر ذيله حتى دخل على داود بن علي، وإسماعيل ابنه خلفه: قال

فخرج إسماعيل والسيف معه حتى قتله في مجلسه: قال يا إسماعيل شأنك به قال

- **Trip to al-Hira, Iraq with Imam al-Sadiq**

(Kamil al-Ziyarat, page 83)

“Abu Abdillah [al-Sadiq] said - while he was in al-Hira -: Do you not want what I promised you?

I said: “Yes - meaning going to the tomb of the Commander of the Faithful (peace be upon him).”

So he (the Imam) rode, and Ismail his son rode with him and I rode with them, until he passed Al-Thuwayya, and he was between Al-Hira and Najaf at the Dhakwat Beidh, and Ismail came down and I went down with them, so he prayed and prayed Ismail and I prayed.

And he (the Imam) said to Ismail: Get up and greet your grandfather Al-Husayn ibn Ali (peace be upon them).

And I said: May I be your ransom - is Al-Husayn not peace be upon him) in Karbala? He said: Yes, but when they carried his head to Sham, a slave of ours stole it and buried it next to the Commander of the Faithful (peace be upon him).”

اما تريد ما وعدتك، قال :- وهو بالحيرة - (عليه السلام) قال أبو عبد الله - (عليه السلام) يعني الذهاب إلى قبر أمير المؤمنين - بلي :قلت
، وكان بين الحيرة والنجف عند ذكوا (1) فركب وركب إسماعيل ابنه معه وركبت معهم، حتى إذا جاز الثوية :، قال
قم فسلم على جدك الح :ت بيض نزل ونزل إسماعيل ونزلت معهم، فصلى وصلى إسماعيل وصلبت، فقال لإسماعيل
نعم ولكن لما حمل رأس :بكر بلا، فقال (عليه السلام) جعلت فداك أليس الحسين :، فقلت (عليهما السلام) سين بن علي
(عليه السلام) ه إلى الشامسرقه مولى لنا فدفنه بجانب أمير المؤمنين

- **Conflict with Caliph al-Mansur & assassination attempts**

In the aforementioned trip to al-Hira with Imam al-Sadiq, Ismail was arrested along with Imam al-Sadiq's companion Bassam al-Sayrafi.

(Rijal al-Kashi, vol 2, page 514)

“I was with Ja'far ibn Muhammad, peace be upon him, at the door of the Caliph Abu Ja'far (al-Mansur) in Al-Hira, when Bassam and Ismail ibn Ja'far ibn Muhammad were brought.

So Bassam was taken out killed, and Ismail ibn Jaafar ibn Muhammad was taken out (alive).

So Ja'far raised his head to him (Caliph al-Mansur) and he said: Did you really do it, you fasiq (wicked man)? Await your fate in hellfire.”

وإسماعيل بن جعفر بن محمد، بباب الخليفة أبي جعفر بالحيرة، حين أتني ببسام جعفر بن محمد عليه السلام كنت مع
قال، فرفع جعفر رأسه إليه، إسماعيل بن جعفر بن محمد فادخلا على أبي جعفر قال: فأخرج بسام مقتولا، وأخرج
قال: أفعلتها يا فاسق أبشر بالنار

It seems that al-Mansur's intention was to kill Ismail.

This is made clear by the following narration cited by [Shaykh al-Mufid in Kitab al-Fusul:](#)

“Abi Abdilah [al-Sadiq] said:

Allah (swt) decreed death upon my son Ismail twice - so I asked Him (Allah) to save him (Ismail) from this fate (and He accepted).

Indeed, Allah did not perform badaa' on anything, like He did with Ismail”

عن أبي عبد الله عليه السلام أنه قال
، فما بدا له في شيء كما بدا له في إسماعيل (1) إن الله عز وجل كتب القتل على ابني إسماعيل مرتين، فسألته فيه فرقا
يل

Considering that Bassam al-Sayrafi and Ismail were brought to Caliph al-Mansur, and one was killed while the other (Ismail) was not.

It is likely Ismail survived his fate in this scenario due to Allah saving him after imam al-Sadiq's dua. And that another assassination attempt was made on Ismail, which Imam al-Saduq's dua saved him from.

Why did al-Mansur attempt to kill Ismail? Is it because Ismail was involved in Imam al-Sadiq's secret movement and subsequent anti-government activities? Is it because Ismail was reputed to be the Imam's heir?

In my 2nd part of the series on Ismail - I will discuss aspects such as badaa, Imamate claims regarding Ismail, claims he drank alcohol, etc.

Part 2: A Disobedient Son

SHUBHA:

Ismail ibn Ja'far was disobedient, thus making him incomparable to his father and forefathers.

(Kamal al-Deen, vol 1, page 98)

“I asked Aba Abdilah (al-Sadiq) about Ismail.

He said: ‘He is disobedient, and thus does not resemble me nor anyone of my forefathers’”

حدثنا محمد بن موسى بن المتوكل - رضي الله عنه - قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد بن يحيى بن عمران الأشعري، عن يعقوب بن يزيد، عن محمد ابن أبي عمير، عن الحسن بن راشد قال: سألت أبا عبد الله عليه السلام عن إسماعيل فقال: عاص، لا يشبهني ولا يشبه أحدا من آبائي.

Response:

The above hadith condemning Ismail as disobedient must be viewed in the context of taqiyya. Considering **the assassination attempts against Ismail by the Caliph**, the Imam disassociating from Ismail has benefit to his (the Imam's) secret movement.

The hadith was said in taqiyya because Ismail's disobedience to the Imam does not make him dissimilar from the Imam, not his forefathers.

The al-Kafi hadith in which Ismail is said to have disobeyed his father (al-Sadiq), is extremely similar to a hadith in which al-Sadiq disobeys his father (al-Baqir).

Both Imam al-Sadiq and Ismail plan to entrust goods to apparently a non-Shi'i, travelling to Yemen. This is despite believers saying this non-Shi'i drinks alcohol.

Their fathers instruct them not to entrust their money to an alcohol drinker.

Both al-Sadiq and Ismail disobey their fathers. (This does not affect al-Sadiq's status because an Imam's divine wisdom and infallibility in judgement comes after they assume Imamate).

Other similar parts of 2 hadiths highlighted below.

- Hadith #1 - **Imam al-Sadiq**

(Al-Kafi, vol 6, page 397)

“Abu Abdillah (al-Sadiq) peace be upon him, said:

I wanted to sell goods to Yemen, so I came to Abu Jaafar (al-Baqir), peace be upon him, and said to him: I want to entrust Fulan with buying me merchandise, and he said to me: Did you not know that he drinks alcohol?

I (al-Sadiq) said: The believers reported to me that (he does drink alcohol)

He (al-Baqir) said: Believe them, because Allah says: He believes in God and believes in the believers.

Then he said: If you sold him out, and your merchandise was tarnished or lost, it is not for you to God Almighty to reward you nor replace you.

(Imam al-Sadiq says): After this, I gave him (the alcohol drinker) money for merchandise, and he lost it, so I prayed to God Almighty to reward me.

Imam al-Baqir then said: My son, Allah will not replace you.

I (al-Sadiq) said to him: Why?

He (the Imam said): “Allah says ‘Do not entrust the weak-minded with your wealth which Allah has made a means of support for you’, and you do know anyone more weak-minded than the drinker of alcohol?”

إني أردت أن أستبضع بضاعة إلى اليمن فأتيت أبا جعفر عليه السلام فقلت له: وقال أبو عبد الله عليه السلام قد بلغني من المؤمنين أنهم: أما علمت أنه يشرب الخمر فقلت: إني أريد أن أستبضع فلانابضاعة فقال لي: إنك إن استبضعته: يؤمن باللهويؤمن للمؤمنين، ثم قال يقولون ذلك فقال لي صدقهم فإن الله عز وجل يقول فهلك أو ضاعت فليس لك على الله عز وجل أن يأجرك ولا يخلف عليك فاستبضعته فضيعها فدعوت الله ع ولم؟ فقال لي: قلت له: يا بني مه ليس لك على الله أن يأجرك ولا يخلف عليك قال: ز وجل أن يأجرني، فقال

(1) ولا توتوا السفهاء أموالكم التي جعل الله لكم قياما " :إن الله عز وجل يقول :
فهل تعرف سفيها أسفه من شارب الخمر، قال "

- Hadith #2 - Ismail ibn Ja'far

(Al-Kafi, vol 5, page 299)

*"Hariz said: Ismail the son of Abi Abdillah (al-Sadiq) had dinars and a man from Quraysh wanted to set out to Yemen, so Ismail said: O father, **Fulan wants to set out to Yemen and I have some dinars do you think I should give them to him to buy me goods from Yemen?***

Abu Abdilah (a) said: O my son ,has it not reached you that he drinks alcohol? Ismail said: this is what the people say, he said: O my son, do not do that, but Ismail disobeyed his father and gave the dinars to him so he (that man) lost it all and did not give anything of them (back) to him.

*So Ismail went out and it was decreed that Abu Abdullah, peace be upon him, performed Hajj and Ismail performed Hajj that year, **so he began to circumambulate the House and say: O God, reward me or replace (my money).***

Abi Abdilah (al-Sadiq) held Ismail and said: It is not God you to reward or to replace (your money).

He (al-Sadiq) said: O my son, Allah says in his book: "He believes in God and believes in the believers" (9:61)

So if the believers testify to you, believe them and do not trust the alcohol-drinker with money. As Allah says 'Do not entrust the weak-minded with your wealth which Allah has made a means of support for you', and do you know anyone more weak-minded than the drinker of alcohol?"

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كانت لإسماعيل بن أبي عبد الله دن :علي، عن أبيه، عن ابن أبي عمير، عن حماد، عن حريز قال :الكافي -
يا أبة إن فلانا يريد الخروج إلى اليمن وعندي :انير وأراد رجل من قريش أنيخرج إلى اليمن فقال إسماعيل
يا بني أما :كذا وكذا ديناراً أفترى أن أدفعها إليه يبتاع لي بها بضاعةمن اليمن؟ فقال أبو عبد الله عليه السلام
يا بني لاتفعل :هكذا يقول الناس، فقال عليه السلام : بلغك أنه يشرب الخمر؟ فقال إسماعيل
فعصى إسماعيل أباه ودفع إليه دنانيره فاستهلكها ولم يأت به بشئ منها، فخرج إسماعيل وقضى أن أبا عبد الله
اللهم أجرني واخلف علي، فلحقه أبو : عليه السلام حج وحجإسماعيل تلك السنة فجعل يطوف بالبيت ويقول

مه يا بني فلا والله ما لك على الله هذا، ولا لك أن يؤجرك :عبد الله عليه السلام فهمزه بيده من خلفه، وقال له
ولا يخلف عليك، وقد بلغك أنه يشرب الخمر فائتمنته
يا بني إن الله عز وجل يقول :يا أبة إني لم أره يشرب الخمر إنما سمعت الناس يقولون فقال :فقال إسماعيل
يؤمن بالله ويؤمن للمؤمنين " :في كتابه
يصدق لله ويصدق للمؤمنين، فإذا شهد عندك المؤمنون فصدقهم ولا تأتمن شارب الخمر فان الله عز :يقول
" ولا تؤتوا السفهاء أموالكم " وجل يقول في كتابه
فأي سفيه أسفه من شارب الخمر، إن شارب الخمر لا يزوج إذا خطب، ولا يشفع إذا شفع، ولا يؤتمن (1)
(2) على أمانة، فمناؤتمنه على أمانة فاستهلكها لم يكن للذي اتتمنه على الله أن يؤجره ولا يخلف عليه

Part 3: The Faqih Of Ahlulbayt

Given Ismail's closeness to his father, his way of thinking reflected that of Imam al-Sadiq to a very big extent - **as shown in part 2.**

That - couple with an assumption of Ismail being the next Imam, made the Shi'a ask Ismail for jurisprudential questions and information about previous prophets, etc - and assuming that Ismail's opinion equaled that of Imam al-Sadiq.

The same reason why Shi'a accepted for example Imam al-Sadiq's narration of an event from the time of Rasul Allah or to provide fiqh rulings, without demanding the that the Imam prove his information by providing an isnad.

"Every hadith I tell you - narrate it from me, and I narrate it from my father, who narrates it from my grandfather, from Rasul Allah, from Jibraeel, from Allah.

Every hadith I tell you has this isnad". (Wasa'il al-Shi'a, vol 27, page 97)

This is why in the following two ahadith in al-Kafi, Ismail gives information without narrating it back to Imam al-Sadiq:

(Al-Kafi, vol 7, page 388)

"I asked Ismail ibn Ja'far: 'When is the testimony of a boy permissible?'

He (Ismail) said: 'If he reaches ten years of age'

I (narrator) said: 'And his matter (marriage) is permissible?'

He (Ismail) said: 'The Messenger of God, may God's prayers and peace be upon him and his family, entered upon Aisha when she was ten years old, and it is not permissible to enter upon a girl until she is a woman.

Thus, if a boy is 10 years old - his marriage and testimony are both permissible. '"

علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن أبي أيوب الخزاز قال - 1
قلت: إذا بلغ عشر سنين قال: سألت إسماعيل بن جعفر متى تجوز شهادة الغلام، فقال
إن رسول الله صلى الله عليه وآله دخل بعائشة وهي بنت عشر سنين وليس يدخل بالجارية: فقال: ويجوز أمره؟ قال
حتى تكون امرأة فإذا كان للغلام عشر سنين جاز أمره وجازت شهادته

“Ismail ibn Ja’far said:

Two men argued with Dawud, peace be upon him, over a cow, and this one came with evidence that it was his, and this one came with evidence that it was his. He said: So Dawud, peace be upon him, entered the mihrab and said: O Lord, he has helped me to judge between these two. The cow is in his hand, so push it to the other and strike his neck...”

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محمد بن يحيى، عن أحمد بن محمد، عن الحسين بن سعيد، عن فضالة بن أيوب عن داود بن فرقد، عن إسماعيل - اختصم رجلان إلى داود عليه السلام في بقرة فجاء هذا ببينة على أنها له وجاء هذا ببينة على أنها له: بن جعفر قال يا رب إنه قد أعياني أن أحكم بين هذين فكن أنت الذي تحكم فأوحى الله عز: فدخل داود عليه السلام المحراب فقال: قال وجل إليه اخرج فخذ البقرة من الذي في يده فادفعها إلى الآخر واضرب عنقه

- **Here are however, some examples of narrations from his father**

(Al-Mahasin, vol 2, page 499)

“Narrated Ismail ibn Ja’far, from his father, from Ali (a) that he said:

‘Honey has in it a cure [to disease]’”

المحاسن: عن أبيه وعبد الله بن المغيرة، عن إسماعيل بن جعفر، عن أبيه، عن علي عليه السلام قال: العسل فيه شفاء

Narrated Ismail ibn Ja’far, from his father, from his grandfather (a) that he said:

The Night of Decree is an illuminating, bright night - not hot nor cold. Its stars are like the rising Sun”

ومن ذلك من الجزء الخامس من كتاب أسماء رجال أبي عبد الله عليه السلام عن إسماعيل بن جعفر بن محمد، عن أبيه، عن جدعليهم السلام قال: ليلة القدر ليلة بلجة (1)، لا حارة ولا باردة، ونجومها كالشمس الضاحية.

Part 4: Mufaddal ibn Umar And The Radicalization Of Ismail

1) Who was al-Mufaddal ibn Umar?

Al-Mufaddal ibn Umar was the *bab* of Imam al-Sadiq.

كان المفضل بابا لأبي عبد الله الصادق عليه السلام

(Tibb al-A'ima)

As I clarify in my post on Jabir ibn Yazid al-Ju'fi, the Bab of Imam al-Baqir:

“Being the Imam’s “Bab” means you represent the Imam in word, action, and are his ambassador to the Shi’a. You are also awarded with secrets (supernatural and otherwise) that none but you will gain.”

As such, Shaykh al-Tusi mentions al-Mufaddal ibn Umar as the “safeer” of Imam al-Sadiq (similar to the Four Sufara’ / Deputies of Imam al-Sadiq)

(Al-Ghayba, vol 1, page 366-367)

“And before mentioning who was a safeer during al-Ghayba, we mention a part of the reports on (safeers) specific to each imam, and how they were deputized by the Imam to exercise his functions - in a summarized fashion

(...)

And among the praised of (these sufara’) is al-Mufaddal ibn Umar”

وقبل ذكر من كان سفيرا حال الغيبة نذكر طرفا من أخبار من كان يختص بكل إمام، ويتولى له الأمر على وجه من لا يجاز

ومن الممدوحين المفضل بن عمر

2) Al-Mufaddal’s Contact with Radicals

- A) Anti-Abbasid revolutionaries

Al-Mufaddal ibn Umar came into contact with groups of radical anti-Abbasid revolutionaries whose traits he liked.

Then, he was informed of allegations about their beliefs. However, al-Mufaddal was confused as he saw them as having only good, pious, and humble ways.

So he wrote to Imam al-Sadiq and mentioned these reported beliefs (which contradict Islam) and Imam al-Sadiq refuted them.

(Basa'ir al-Darajat, page 546)

*“You wrote mentioning that a people whom I know - **that you admired their traits and their affair.***

*However, you were informed about them about things narrated about them which you **hated** (i.e, informed of allegations about these radicals' beliefs).*

And that you only saw them in a good, pious and humble way, and you were informed that they claim ..”

كتبت تذكر ان قوما انا عرفهم كان أعجبك نحوهم و شأنهم وانك أبلغت فيهم أمورا يروى عنهم كرهتها لهم ولم تري هم الا طريقا حسنا ورعا وتخشعا وبلغك انهم يزعمون

- **B) Continued association of al-Mufaddal**

Accordingly, it seems al-Mufaddal did not see the association with these with these radicals as inappropriate.

Perhaps, he saw them different to what was reported about them and thought that by supporting their revolutionary cause, he can support the Imam.

Nonetheless, al-Mufaddal's association with the radicals led most of his companions to abandon him and Mufaddal being viciously attacked by the Shi'a in Kufa.

The following account in Tuhaf al-'Uqul by Ibn Shu'ba al-Harrani (d. 300s AH) is particularly illuminating:

(Tuhaf al-'Uqul, page 515)

“Abu Abdillah (peace be upon him) said once while I (Mufaddal) was with him:

O Mufaddal, how many are your companions?

I (Mufaddal) said: Few

So when I left for Kufa, the Shi'a came to me, and they tore me to pieces, they ate my flesh (with backbiting), insulted my honor, to the extent some of them even spat on my

face and some of them awaited me in the streets of Kufa to beat me up. They threw at me every false accusation, until that reached Aba Abdilah [al-Sadiq].

What I came back to in the second year was the first thing he greeted me after his salaam. Ali said: O Mufaddal, what is this that has reached me that these people say to you and about you?

I said: Why should I care about what they say?

He (the Imam) said: “Yes, the sin of that is in them. For what are they angry? May they be miserable..”

قليل، فلما انصرفت إلى ا: يا مفضل كم أصحابك؟ فقلت: مرة وأنا معه (عليه السلام) وقال أبو عبد الله: ومما فيه قال لكوفة أقبلت علي الشيعة فمزقوني كل ممزق، يأكلون لحمي ويشتمون عرضي، حتى أن بعضهم استقبلني فوثب في و ما (عليه السلام) جهي، وبعضهم قعد لي في سكك الكوفة يريد ضربني، ورموني بكل بهتان، حتى بلغ ذلك أبا عبد الله يا مفضل ما هذا الذي بلغني أن هؤلاء : رجعت إليه في السنة الثانية كان أول ما استقبلني به بعد تسليمه علي أن قال أجل بل ذلك عليهم، أيغضبون بؤسا لهم " وما علي من قولهم، قال: يقولون لك وفيك؟ قلت

3) Radicalization of Ismail ibn Ja'far

Given al-Mufaddal and Ismail were both of a very close relationship to Imam al-Sadiq and both had anti-government proclivities, it would be expected that interact frequently and that the elder Mufaddal influence the youth Ismail.

This resulted in

- **al-Mufaddal exercising a mentor-like role over Ismail, teaching him radical principles.**

(Rijal al-Kashi, vol 2, page 612)

“I heard Aba Abdilah tell al-Mufaddal ibn Umar:

‘O kafir, o mushrik! You have nothing to do with my son [Ismail ibn Ja’far]’

سمعت أبا عبد الله عليه السلام: حدثني محمد بن عيسى، عن يونس، عن حماد بن عثمان، قال: جبريل بن أحمد، قال يا كافر يا مشرك مالك ولا بني، يعني إسماعيل بن جعفر، يقول للمفضل بن عمر الجعفي

It is strange for Imam al-Sadiq to describe al-Mufaddal as a “kafir, mushrik” - particularly when Imam had been siding by al-Mufaddal’s side when he was attacked by the Shi’a of Kufa.

A companion of Imam al-Sadiq also described the way Imam al-Sadiq described Mufaddal to be such that ***“If I saw a cross on his neck and a kisteej (identifying feature***

of a kitabi) in the middle of it - I will know he is on the truth, after I heard you (Imam al-Sadiq) say what you said about him.”

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أخبرنا محمد بن الحسين، عن محمد بن سنان، عن بشير الد: محمد بن مسعود، عن إسحاق بن محمد البصري، قال - ما عسيت أن أقول :هان، قال، قالأبو عبد الله عليه السلام لمحمد بن كثير الثقفي، ما تقول في المفضل بن عمر؟ قال فيه، لو رأيت في عنقه صليبا وفيوسطه كستيحا لعلمت على أنه على الحق، بعد ما سمعتك تقول تقول فيه ما تقول

- **B) A close paternalistic relationship developing between Al-Mufaddal-Ismail**

So close was al-Mufaddal with Ismail, that when Ismail died - Imam al-Sadiq sent a letter to al-Mufaddal mourning him (Mufaddal) for Ismail’s loss.

It is not typical for the father of a deceased to mourn the deceased’s friend, unless that friend had a fatherly and very close mentor relationship with the son.

Yunus ibn Ya’qub said I was ordered by Abu Abdillah to mourn al-Mufaddal for the loss (of Ismail.

[The Imam] told me (Yunus) to greet al-Mufaddal with “al-Salam [alaykum]” (on the Imam’s behalf), and to tell him:

“We have been struck by [the death] of Ismail, so we were patient. So be patient, [O Mufaddal], like we had been patient. We had wanted a matter [that Ismail become the next Imam], but Allah desired a different matter. So we had submitted our will to the will of Allah.”

16

أن أتى المفضل وأعزىه بإسم (عليه السلام) أمرني أبو عبد الله :عنه، عن علي بن الحكم، عن يونس بن يعقوب قال - إنا قد أصبنا بإسماعيل فصبرنا، فاصبر كما صبرنا، إنا أردنا أمرا وأرا: وقل له (1) اقرأالمفضل السلام :اعيل وقال (1). د الله عز وجل أمرا، فسلمنا لأمر الله عزوجل

Thus, one is left wondering:

How much radical influence did al-Mufaddal have over Ismail? What implications did this have for Ismail - given the close link to al-Mufaddal?

We will find out in the next part of this series inshallah.

Part 5: Eldest Son Is The Imam?

Our ahadith clarify that the eldest son is the Imam after his father.

In this part of the chapter, I will clarify what “eldest son” means in our scripture - and whether Ismail was truly the “eldest son”, per our Imams’ words.

Bismillah

- **Hadith 1: Why the eldest son is seen as Imam presumptive?**

(Al-Kafi [1])

“I said to Abu al-Hasan al-Ridha, peace be upon him: If the Imam dies, what traits will the one after him be known by?”

*So he (the Imam said): There are signs identifying the (next) Imam, **among them that he will be the eldest son of his father** (2) and that he will have merit and the wasiya (will).”*

إذا مات الامام بم :قلت لأبي الحسن الرضا عليه السلام :محمد بن يحيى، عن أحمد بن محمد، عن ابن أبي نصر قال ويكون فيه الفضل والوصية، (2) يعرف الذي بعده؟ فقال للامام علامات منها أن يكون أكبر ولد أبيه

- **Commentary on meaning of hadith:**

The Imam above is not mentioning traits to discern who the Imam is, but rather - these are traits the upcoming Imam will have assuming his Nass (designation) is established.

Shaykh al-Saduq’s comments on a hadith he mentioned in al-Khisal highlights this idea (2):

“Imamate is not suitable for a person who has committed what is forbidden - whether the sin is small or big. Even if he repents from it [i.e, the sin] after that.

Similarly, one cannot execute the Hudud if he himself is deserving of being punished by the Hudud.

Thus, the Imam can only be infallible. And his infallibility can only be known by a direct Nass (designation) from the tongue of the Prophet. Because infallibility cannot be viewed on a person’s apparent features - like white and black is seen, and such.

It [infallibility] is hidden, and is only revealed by He who knows Knowledge of the Hidden/Unseen.”

ان الشريك لظلم عظيم " (1) وكذلك لا تصلح الإمامة لمن قد ارتكب من المحارم شيئا صغيرا كان أو كبيرا وإن تاب منه بعد ذلك، وكذلك لا يقم أحد من في جنبه حد فإذا لا يكون الامام إلا معصوما ولا تعلم عصمته إلا بنص الله عز وجل عليه على لسان نبيه صلى الله عليه وآله لان العصمة ليست في ظاهر الخلقة فترى كالسواد والبياض وما أشبه ذلك وهي مغيبة لا تعرف إلا لا بتعريف علام الغيوب عز وجل.

- **What is meaning of the eldest son?**

Once the next Imam is designated, he grows more in day an equivalent of one year in human years.

Imam al-Askari being the designated Imam made him grow spiritually older than his physically elder brother Muhammad, as will be seen below:

(Al-Tusi's Al-Ghayba [3])

Imam al-Askari said:

"We the genus of Imams grow in one day - the same amount of time other people grow in one year"

يا عمتي أما علمت أنا معاشر الأئمة ننشؤ في اليوم ما ينشؤ غيرنا في السنة.

- **How does this apply to Ismail ibn Ja'far (or Abdullah al-Aftah)?**

Our Imams compare the case of badaa' (Allah's true will of Musa al-Kadhim being Imam revealed to the Shi'a, instead of ismail)

To the case of Muhammad ibn Ali al-Hadi who died in his father's lifetime (just like Ismail).

(Al-Kafi [4])

"Yes O Aba Hashim, Allah did badaa' in Abi Muhammad (revealing Imam al-Askari as Imam) after Abi Ja'far (Muhammad ibn Ali al-Hadi)

In the same way he did badaa' in Musa (being chosen as Imam), after Ismail died"

ما لم يكن يعرف له، كما بدا له في موسى (2) نعم يا أبا هاشم بدا لله في أبي محمد بعد أبي جعفر: قبل أن أنطق فقال بعد مضيا إسماعيل

- **Were Ismail ibn Ja'far and Muhammad ibn Ali al-Hadi the eldest sons of their respective Imam fathers?**

While physically they were, spiritually they were not.

As the Imams grow in a day the same amount of time others grow in a year.

Thus, Imam al-Askari was spiritually older than his brother Muhammad, and Imam al-Kadhim spiritually older than Ismail.

As evident by hadith shared above in which Imam al-Askari says Imams grow in one day in what is equivalent to one year to other humans.

And as clarified in the following al-Kafi (5) hadith:

“I entered upon the father of al-Hasan al-Askari (i.e, Imam al-Hadi) and Abu Ja’far (his son Muhammad ibn Ali al-Hadi) was alive, and I thought it was him that was chosen to be the next Imam.

He (Imam al-Hadi) said: “Do not presume anyone (as Imam) until my order comes out to you.”

So I wrote to him after: To whom is this matter (i.e, who is the next Imam)

He (the Imam) said: The matter will be the eldest of my sons.

*He (the Imam or the narrator) said: **And Abu Muhammad (al-Askari) is older than Abu Ja’far (Muhammad in Ali al-Hadi)***

دخلت على أبي الحسن العسكري عليه السلام: علي بن محمد، عن أبي محمد الأسبارقيني، عن علي بن عمرو العطار قال لا تخصصوا أحدا: جعلت فداك من أخص من ولدك؟ فقال: لسلام وأبو جعفر ابنه في الأحياء وأنا أظن أنه هو، فقلت له وكان أ: فكتب إلي في الكبير من ولدي، قال: فيمن يكون هذا الأمر؟ قال: فكتبت إليه بعد: حتى يخرج إليكم أمري قال: أبو محمد أكبر من أبي جعفر.

It was understood from the Imam’s words that Imam al-Askari is (spiritually) older than his physically elder brother, Muhammad.

Wa Allahu A'lam

References:

(1) Al Kafi, vol 1, page 284

(2) 3) إلى هنا تمام الخبر وما بعده من كلام الصدوق رحمه الله كما هو الظاهر من ألفاظه. Hadith ends here:
http://shiaonlineibrary.com/الكتب/1137_الشيخ-الصدوق-الخصال_319#top

Shaykh al-Saduq's comments, with quote above: http://shiaonlineibrary.com/الكتب/1137_الشيخ-الصدوق-الخصال_324

(3) Al-Ghayba, vol 1, page 263

(4) Al-Kafi, vol 1, page 327

(5) Al-Kafi, vol 1, page 326

Part 6: Rebels And Accusations Of Heresy

As we can see in part 4, al-Mufaddal ibn Umar was fiercely attacked by the Shi'a of Kufa, with accusations al-Mufaddal described as "false", due to his association with radical anti-Abbasid rebels.

We will further elaborate on this phenomenon and its relation to Ismail ibn Ja'far in this post, inshallah.

1.

• A) Attacks against al-Mufaddal (and Ismail)

Al-Mufaddal's association with the radicals led to further attacks within the Shi'a, necessitating Imam al-Sadiq's involvement to help curb the accusations and attacks against al-Mufaddal but to no avail.

As seen below:

(Al-Kafi, vol 8, page 383)

"I said to Abi Abdillah [al-Sadiq]:

Do you not forbid these two men from this man? He said: Who is this man and who are these two men?

I said: Don't you forbid Hijr ibn Za'ida and Amir ibn Judha'a from Mufaddal bin Omar?

He said: O Yunus, I asked them to stop him, but they did not. So I called them and asked them (to stop) and wrote to them and made him my need for them, but they did not stop him, so may God never forgive them "

ألا تنهى هذين الرجلين عن هذا الرجل؟ فقال: (عليه السلام) قلت لأبي عبد الله: فقال (1) ألا تنهى حجر بن زائدة وعامر بن جذاعة عن المفضل بن عمر: من هذا الرجل ومن هذين الرجلين؟ قلت: يا يونس قد سألتهما أن يكفاهما فلم يفعلوا فدعوتهما وسألتهما كتبت إليهما وجعلته حاجتي إليهما فلم يكفاهما عنه فلا غفر الله

- **Note:**

It may be that “two men” refers to al-Mufaddal ibn Umar and Ismail ibn Ja’far, but that the latter was not mentioned as people only insulted him because of his association with his teacher al-Mufaddal.

- **B) On what basis was he attacked?**

Hijr ibn Za’ida, one mentioned above insulting al-Mufaddal - along with a group of scholars of Kufa wrote to Imam al-Sadiq accusing al-Mufaddal of the following.

It seems the radicals al-Mufaddal associated with were accused of being wicked, drinking alcohol and raising birds.

(For context: Raising birds may have been looked down upon, as Sunni scholars for example do not accept the testimony of a man raising birds. There was stigma on the field)

(Rijal al-Kashi, vol 2, page 619)

“The Mufaddal sits with the wicked, those raising birds, and with a people who drink (alcohol), so you should write to him and order him not to sit with them.

So they brought the letter to al-Mufaddal, including Zurara, Abdullah ibn Bakir, Muhammad ibn Muslim, Abu Baseer, and Hijr ibn Zaida, and they gave the book to al-Mufaddal, so he unpacked it and read it, so in it was:

‘In the name of God, the Most Gracious, the Most Merciful.

Buy so and so.

It did not mention anything - neither little nor much - of what they (the Kufa scholars) mentioned [about al-Mufaddal]”

إن المفضل يجالس الشطار وأصحاب الحمام وقوما يشربون الشراب، فينبغي أن تكتب إليه وتأمره ألا يجالسهم، فكتب إلى المفضل كتاباً وختم ودفع إليهم، وأمرهم أن يدفعوا الكتاب من أيديهم إلى يد المفضل وأبو بصير، وحجر بن زائدة، ودفع فجاءوا بالكتاب إلى المفضل، منهم زرارة، وعبد الله بن بكير، ومحمد بن مسلم عوا الكتاب، إلى المفضل ففكه وقرأه، فإذا فيه بسم الله الرحمن الرحيم اشتر كذا وكذا واشتر كذا، ولم يذكر قليلاً ولا كثيراً مما قالوا فيه

2.

- A) **How did this reflect on Ismail?**

Ismail received a reputation of having drunk alcohol - in both Sunni & Shi'i sources. Something our Imams seem to have corroborated out of taqiyya in one report.

James Waterson, author of the book 'Ismaili Assassins', claims that Ismail was inherited by his father either due to his association with the radicals or because he was an inebriate (drunkard).

*“Ismail was another son of Jafar, who had been disinherited by his father, **either because he is a radical** and thus a threat to the tactic of survival by submission to the Abbasids, or **because he was an inebriate**”*

While Ismail's association with the radicals is established, wine drinking is completely out of character for Ismail whom when sick in Iraq (in his trip with Imam al-Sadiq) - the doctor offered to treat him with wine.

Ismail responded - as recorded in Al-Kafi, vol 6, page 414:

“Wine is haram, and we are Ahlulbayt who do not seek to get healed by haram”

ادخل على إسماعيل بن جعفر فإنه شاك فانظر ما وجعه :دخلت على أبي عبد الله عليه السلام أيام قدم العراق فقال لي فقامت من عنده فدخلت على إسماعيل فسألته عن وجعه الذي يجد فأخبرني : وصف لي شيئاً من وجعه الذي يجد، قال النبيذ حرام وإنا أهل بيت لا نستشفى بالحرام :به فوصفت له دواء فيه نبيذ فقال إسماعيل.

- B) **Why was Ismail affected by the misinformation against al-Mufaddal**

Al-Mufaddal ibn Umar had been ordering the Shi'a to proclaim that Ismail ibn Ja'far is the next Imam. Perhaps out of taqiyya to protect the true next Imam (al-Kadhim) at an uneasy time - this diverting Abbasid persecution to Ismail instead of the true Imam.

Or perhaps out of enamorment with Ismail, reflecting a personal wish for Ismail to be the Imam considering his love and mentorship of Ismail.

In any case, Ismail became associated with al-Mufaddal and the radicals, inheriting the bad reputation of al-Mufaddal among the Shi'a - leading to rumors about his inebriation.

(Rijal al-Kashi, vol 2, page 618)

“I entered upon Abi Abdillah, peace be upon him, and listed the the names of Imams to him until I mentioned his name (al-Sadiq), and then I said:

Ismail after you (as Imam).

He (al-Sadiq) said: As for that - no (he is not the Imam after me)

So Hammad said: I said to Ismail ibn 'Amir (the narrator)

What called you to say, 'And Ismail (ibn Ja'far) after you?'

He said: Al-Mufaddal ibn Umar ordered me."

حدثني حمدويه، قال: حدثني محمد بن عيسى، عن ابن أبي عمير، عن حماد بن عثمان، عن إسماعيل بن عامر، قال: دخلت على أبي عبد الله عليه السلام، فوصفت إليه الأئمة حتى انتهيت إليه، فقلت: إسماعيل من بعدك، فقال: أما ذا فلا، فقال حماد: فقلت لإسماعيل وما دعاك إلى أن تقول وإسماعيل من بعدك؟ قال: أمرني المفضل بن عمر.

Part 7: The Leadup To The Great Ba'daa

1) Leading events

- A) The Ja'fari rebellions
- AA) Why did al-Mufaddal and Ismail associate with the radicals?

As discussed in part 4 and 6, al-Mufaddal and Ismail ibn Ja'far had become associated with a group of radical anti-Abbasid revolutionaries.

One would wonder - why would those two deputies of Imam al-Sadiq associate with anti-Abbasid revolutionaries? After all, we know the Imam's stance is taqiyya-oriented and the Imam did not get involved in the revolts of his Hasanid cousins against the Abbasids

The Rafida would refuse to rise with anyone unless the Imam appointed by Nass, Imam al-Sadiq, gave such orders.

In this excerpt from Tarikh al-Tabari, mentioned in my book [History of Nass Imamate](#),

Zayd ibn Ali asks the followers of Imam al-Baqir to rise with him. And they refuse, saying they would not rise unless Imam al-Baqir orders them to do so. Even if he orders them, they will believe the order is out of taqiyya.

“It is said that Zayd requested from them [i.e, the Rāfiḍa] that they ask Abā Ja'far Muḥammad ibn 'Alī (on whether to revolt with Zayd).

If he [al-Bāqir] ordered them to rise with him (Zayd), they would rise with him.

So they then told him (Zayd): Even if he orders us to rise with you, we wouldn't rise because we know that is out of taqiyya - out of shyness from you.

So he [Zayd] said what he said (about the Rāfiḍa).

ويقال أن زيدا طلب منهم أن يسألوا أبا جعفر محمد بن علي فإن أمرهم بالخروج لو أمرنا بالخروج معك ما خرجنا لأننا نعلم أن : معه خرجوا فاعتلوا عليه ثم قالوا “ذلك تقية واستحياء منك فقال ما قا

Another excerpt included in my History of Nass Imamate book, is what al-Baladhuri (d. 892 CE) mentioned of the Rafida's response as to why they would not follow Zayd - when Zayd approached them again after the death of al-Baqir:

“They [the Rāfiḍa] say that Abā Ja'far - Muḥammad ibn 'Alī ibn al-Ḥusayn is the Imām. And Ja'far ibn Muḥammad is our Imām after his father - and he is most worthy of it [i.e, Imamate] than Zayd, even if he were [Imām al-Bāqir's] brother.”

وقالوا بعد أبيه وهو أحق بها من زيد وإن : إن أبا جعفر محمد بن علي بن الحسين هو الإمام وجعفر بن محمد إمامنا
كان أخاه

The followers of Imam al-Baqir would only follow the person designated by him through Nass, who is Imam al-Sadiq.

Thus, only if the Imam orders them to engage in a revolt, they would join.

Meaning, if the revolt not subject to another fallible with his own agendas, but the revolt is ordered by Imam al-Sadiq and is in his name - they would join.

Being so, al-Mufaddal and Ismail likely believed this was the case of the radical rebels they joined.

As the radicals' rallying was in Imam al-Sadiq's name, and it was "Labbayk Ja'far ibn Muhammad!". Subsequently, they became known as the ***Ja'fariya***.

(Al-Kafi, vol 8, page 225)

"Aba Abdilah [al-Sadiq] came to us while he was angry.

He said: 'I went out for a certain need, and some black people in Medina came to me saying - 'Labbyak Jafar ibn Muhammad Labbayk..'"

- **AB) The Ja'fari rebellion in the Umayyad era**

The radicals first emerged in their call to rebellion in the name of Ja'far ibn Muhammad during the Umayyad era, and were quickly crushed, as seen below:

(Abu al-Faraj al-Isfahani's Kitab al-Aghani, vol 17, page 17)

"Muhammad ibn al-Abbas al-Yazidi told us: Sulayman ibn Abi Shaykh told us: Hajar ibn Abd al-Jabbar told us:

The Ja'fariya rose up against Khalid ibn Abdullah al-Qasri [Umayyad governor of Kufa] as he was giving a speech on the pulpit, and he wasn't aware of them. So they rose up, wearing sailors' clothing, shouting "***Labbyak Jafar! Labbayk Jafar!***".

Khalid only became aware of them while giving a speech, and was caught by surprise - so he didn't know what to do with them.

So he ordered that they be brought to the mosque and that sugarcane plants be brought and doused with flammable material.

And he ordered his guard to take them [the Ja'fari rebels], cut their heads off and burn them. So he burned them all”.

خرجت الجعفرية على خالد بن عبد الله القسريّ و هو يخطب على المنبر و هو لا يعلم بهم، فخرجوا في التباين [1] ، ينادون: لبيك جعفر، لبيك جعفر! و عرف خالد خبرهم، و هو يخطب على المنبر، فدهش فلم يعلم ما يقول فزعا، فق ال: أطعموني ماء، ثم خرج الناس إليهم فأخذوا، فجعلجيء بهم إلى المسجد و يؤخذ طنّ [2] قصب فيطلى بالنقط، و يقال للرجل احتضنه، و يضرب حتى يفعل، ثم يحرق، فحرّقهم جميعا.

• AC) The Ja'fari rebellion in the Abbasid era

Ja'fari rebellious activity did not end with the failure of the rebellion in Umayyad times.

Ibn Hazm, the esteemed Sunni Andalusian historian (d. 1064 CE) records in his heresiographical book *al-Fasl fil Milal* 4:142-143 :

That the Ja'far rebels publicized their “*call in Kufa during the governorship of Isa b Musa b Muhammad b Ali b Abdullah b al-Abbas.*

So one day, they emerged in broad day light on a state of ihram and wearing [ihram clothing] - crying in the loudest voice:

‘Labbayk Ja'far! Labbayk Jafar!’”

Soon enough, they rose in revolt against the governor and all those who fought were completely extinguished, along with their leaders, as Abu Muslim al-Baghdadi states *al-Farq Bayn al-Firq* page 218.

• B) Repercussions of the revolt on Imam al-Sadiq

After the failure of the Ja'fari revolt in Abbasid era - and given his son Ismail and his deputy al-Mufaddal ibn Umar were associated with the revolt's leaders.

Imam al-Sadiq rushed to disassociate himself from the Ja'fari movement (including from al-Mufaddal ibn Umar and Ismail ibn Ja'far) - as the movement associating itself with him gained the Imam and his companions the hostility of both the public and the authorities.

(Al-Kafi, vol 2, page 77)

“Abu al-Sabah al-Kinani told Abi Abdilah [al-Sadiq]:

‘Why is it that the people are attacking us by associating us with you?!’

Abu Abdilah said: ‘And what is it that the people attack you on by associating you with me?’

[Abu al-Sabah] said: ‘No conversation happens between us and other men, except that they call us a “Jafari khabeeth”’ [i.e, ‘rotten Ja’fari’]

[Abu Abdilah] said: ‘They deride you by associating you with me?’

[Abu al-Sabah] said: ‘Yes’

[Abu Abdilah] said: ‘By Allah, indeed the ones who follow Ja’far from you are truly a small amount. My companions are only those whose piety is at a heightened state, and worked for his Creator, seeking His reward. These are my companions’.

قال أبو ال: محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن محمد بن إسماعيل بن بزيع، عن حنان بن سدير قال وما الذي تلقى م: (عليه السلام) فقال أبو عبد الله! ما تلقى من الناس فيك: (عليه السلام) صباح الكنانى لأبي عبد الله يعيركم الناس بي؟ فقال له أبو ا: جعفري خبيث، فقال: لا يزال يكون بيننا وبين الرجل الكلام فيقول: بن الناس في؟ فقال ما أقل والله من يتبع جعفرا منكم، إنما أصحابي من اشد ورعه، وعمل لخالقه، ورجا ثوابه، فقال: نعم قال: لصباح فهؤلاء أصحابي

- **Al-Mansur accuses al-Sadiq of conspiring and backstabbing, and vows to kill al-Sadiq**

Ibn ‘Asakir, the famed Sunni historian says:

(Mukhtasar Tarikh Dimashq, vol 8, page 308-309)

“Al-Rabi’ [hajib, i.e, prime minister of caliph al-Mansur and secret loyalist of Imam al-Sadiq] told us -

When the caliphate was settled for al-Mansur, he told me:

‘O Rabee’, send someone to bring Jafar ibn Muhammad to me’

He [Rabee] then said: So I bowed between his hands and asked him [i.e, al-Mansur], ‘What scheme are you planning regarding him?’

And I deluded him into thinking I would do it.

So I came back to him [the caliph] after an hour, so he said to me:

‘Did I not tell you to send someone to bring Jafar ibn Muhammad to me? Wallah, I will kill him’.

So I [i.e, Rabee] saw no escape from that, so I entered upon him [i.e, Imam al-Sadiq] and told him:

‘O Aba Abdilah, answer Amir al-Mu’mineen [the caliph]’ So he rose up, rushedly.

As we got close to the door, he [Imam Jafar] started moving his lips and then entered, and said his salam.

*And received no answer [from the caliph].
He stood up and the caliph did not allow him sit down.*

Then he [the caliph] raised his head towards him [Imam Jafar] and said:

‘O Jafar, you conspired against us. And increased [your hostility]. And you backstabbed us’

يا ربيع، ابعث إلى جعفر بن محمد من يأتيني به، لما استوت الخلافة لأبي جعفر المنصور قال لي :حدث الربيع قال ألم أقل لك أن :أي بلية تريد أن تفعل؟ وأوهمته أن أفعل؛ ثم أتيته بعد ساعة فقال لي :فتحيت من بين يدي هو قلت : قال يا أبا عبد الله، أجب أمير :فلم أجد بداً من ذلك، فدخلت إليه فقلت .تبعث إلى جعفر بن محمد من يأتيني به؟ والله لا تقتلنه فلما دنونا إلى الباب قام يحرك شفتيه ثم دخل فسلم، فلم يرد عليه، ووقف فلم يجلسه، ثم رفع . المؤمنين، فقام مسرعاً يا جعفر، أنت ألبت علينا وكثرت وغدرت :رأسه إليه فقال

- **Burning the house of Jafar al-Sadiq**

(Al-Kafi, vol 1, page 473)

“Al-Mansur ordered al-Hasan ibn Zayd, his governor of Mecca and Medina, to set fire to the house of Abi Abdilah [al-Sadiq] and he did so. In the fire, the door and the corridor of the house burned. The Imam (a) came out of the house crossing the fire saying, "I am the son of the Roots of the Earth [i.e., Ismail son of prophet Ibrahim], I am the son of Ibrahim, God's Friend."

وجه المنصور إلى حسن بن زيد وهو واليه على الحرمين أن أحرق على جعفر بن محمد داره :المفضل بن عمر قال ، فالقى النار في دار أبيعبد الله عليه السلام فأخذت النار في الباب والدليلز، فخرج أبو عبد الله عليه السلام يتخطى ا (2) أنا ابن أعراق الثريأنا ابن إبراهيم خليل الله :لنار ويمشي فيها ويقول رأيت في بعض الكتب أن أعراق الثرى كناية عن إسماعيل عليه السلام :بيان

Why did Imam al-Sadiq mention being the son of prophet Ismail? How did the above events lead to the first stage of badaa’ regarding Ismail?

We will find in the next subpart inshallah

Part 8: The Great Ba'daa

“I am the son of the Roots of the Earth [i.e., Ismail son of prophet Ibrahim], I am the son of Ibrahim, God's Friend.” (Al-Kafi, vol 1, page 473)

These were the words of Imam al-Sadiq as his house was burned by Abbasid caliph al-Mansur - due to the rebellious activities of the Ja'fariya (also known as the Khattabiya) rebel group, which his son Ismail was part of.

To an outside observer with no knowledge of the events, this is a simple expression of pride in lineage by Imam al-Sadiq (a).

To the researcher however, Imam al-Sadiq proclaiming he is the son of prophet Ismail is only a fascinating manifestation of the mysteries of Ahlulbayt.

Why?

Because of its relation to the badaa' (defined either as change or revelation of God's true will) with regards Imam al-Sadiq's son Ismail. This will be elaborated on below.

IMPORTANT NOTE:

This section will challenge some traditional assumptions in mainstream Shi'ism, because the topic is discussed from an academic lens. Not for the purpose of proving or debunking a religious viewpoint.

As such, the assumptions I present do not reflect my personal religious views, yet - the goal is for the reader to think, analyze, and form their own conclusions.

Because I believe these conclusions, in the end, will only strengthen our faith in Shi'ism in the midst of doubt.

I will make a post in the future, however, reconciling these ahadith from a Twelver perspective.

With that being said, let us begin.

1) Badaa of Ismail, My Father

1A) Prophet Ismail's badaa'

(Al-Tawhid by Shaykh al-Saduq, p 336)

“Narrated from al-Sadiq (a) that he said:

‘Allah did not perform badaa on anything like He did with Ismail my father (i.e, my ancestor prophet Ismail) - when He (Allah) ordered his father (Ibrahim) to slaughter him (Ismail), then ransomed him with a Great Sacrifice’

ما بدا لله بداء كما بدا له في إسماعيل أبي إذا أمر أباه بذبحه ثم فداه بذبح: وهو أنه روى أن الصادق عليه السلام قال
عظيم.

Imam al-Sadiq describes Allah as not having performed badaa' (Allah's true will being revealed after the opposite was believed) to anyone like he did with prophet Ismail.

Meaning, the most significant amount of badaa was done on prophet Ismail - when Allah ordered Ibrahim to slaughter him, **then revealed his true will that Ismail must live.**

Then Allah revealed the commandment to kill the cattle, the Great Sacrifice (ذبح عظيم) instead of Ismail.

1B) Badaa of Ismail ibn Ja'far

Interestingly enough, just like Imam al-Sadiq described prophet Ismail's badaa as ***“Allah did not perform badaa' on anything like he did with Ismail my father”***. This was when Allah decreed death on Ismail, but Allah revealed his true will to Ibrahim that Ismail is to live.

Imam al-Sadiq uses the exact same phrase when describing the badaa' of his son Ismail, as shown in hadith below. Allah decreed death twice on Ismail ibn Ja'far, but He revealed his true will to Imam al-Sadiq that his son Ismail is to live.

It makes one wonder:

Was Ismail ibn Ja'far was born to have the same destiny as his ancestor prophet Ismail; living after being decreed to be killed?

Hadith:

(Kitab al-Fusul by Shaykh al-Mufid)

“Abi Abdilah [al-Sadiq] said:

Allah (swt) decreed death upon my son Ismail twice - so I asked Him (Allah) to save him (Ismail) from this fate (and He accepted).

Indeed, Allah did not perform badaa' on anything, like He did with Ismail”

عن أبي عبد الله عليه السلام أنه قال
، فما بدا له في شيء كما بدا له في إسماعيل (1) إن الله عز وجل كتب القتل على ابني إسماعيل مرتين، فسألته فيه فرقا
يل

1C) The Mysterious Death of Ismail

As we learned in part 1 of this series, the first time Allah decreed death on Ismail was after Caliph al-Mansur planned to kill him when Ismail accompanied Imam al-Sadiq to al-Hira, Iraq. But Allah revealed his true will of Ismail living, after Imam al-Saduq requested it from Allah.

When was the second time Allah decreed death on Ismail, but then revealed his true will that Ismail must live?

Exploring this question necessitates exploring the situation of Ismail ibn Jafar's mysterious death.

- **Hadith #1**

(Al-Ghayba by al-Nu'mani, vol 1, page 345)

“When he assembled the assembly, he said: O Dawud, reveal to me the face of Ismail, so I revealed his face, so Abu Abdullah [al-Saduq], peace be upon him, said: O Dawud, is he alive or is he dead?

Dawud said: O my master, he is dead.

So he (the Imam) began to present Ismail to his companions man by man, until he came to the last of those in the assembly, and everyone said: He is dead, my master.

Then then Imam al-Sadiq said: Oh God, bear witness.”

يا داود: يا داود اكشف لي عن وجه إسماعيل، فكشفت عن وجهه فقال أبو عبد الله عليه السلام: فلما حشد المجلس قال يا مولاي هو ميت، فجعل يعرض ذلك على رجل رجل، حتى أتى على آخر من في المج: أحي هو أم ميت؟ قال داود اللهم اشهد ثم أمر بغسله وحنوطه، و إدراجة في أثوابه: هو ميت يا مولاي، فقال: لس وكل يقول

One must wonder:

Why did Imam al-Sadiq make his companions one by one view Ismail's body and testify that died?

Because Ismail was witnessed alive after his supposed death!

Hadith below clarifies

- **Hadith #2**

After Ismail's apparent death, people continued to report seeing him.

Imam al-Sadiq responds that it is a shaytan taking the image of Ismail, and that a shaytan does not appear in the image if a prophet or succssor of a prophet. Despite the Imam asking Allah to bring Ismail back to life, to make Ismail the successor.

This is to prove Ismail was not the Imam. Hence, a shaytan could never take the image of Imam al-Sadiq's son Musa.

The below hadith is from Asl Zayd al-Narsi, in a hadith directly copied by a companion of Imam al-Sadiq into his notebook (asl) - making it more reliable.

It is not taken from a compilation of ahadith, as is the case of most hadith books.

(Al-Usul al-Sittat 'Ashar, p 197)

“He (Imam al-Sadiq) said that a Shaytan has been captivated by my son Ismail, posing in his image as a test (from Allah) to the people. And that a shaytan does not appear in the image of a prophet or a successor of a prophet.

So whomever tells you from the people that my son Ismail is alive and not dead - that is Shaytan taking the image of Ismail.

I continued bequesting Allah to bring my son Ismail back to life and that he be my successor, but my Lord refused that.

*And this matter is not that a man among us can choose however he wants. Rather, that is a covenant from God, the Mighty and Sublime, that **He entrusts to whomever He wills, so God willed that Musa my son become my successor, and he refused to be Ismail.***

And if Shaytan were to try to take the image of my son Musa - he will never be able to, ever."

قال إن شيطاناً قد ولع بابني إسماعيل يتصور في صورته ليفتن به الناس وأنه لا يتصور في صورة نبي ولا وصي نبي فمن قال لك من الناس أن إسماعيل ابني حي لم يمت فإنما ذلك الشيطان تمثل له في صورة إسماعيل ما زلت اب تهل إلى الله عز وجل في إسماعيل ابني أن يحييه لي ويكون القيم من بعدي فأبى ربي ذلك وإن هذا شيء ليس إلى الر جل منا يضعه حيث يشاء وإنما ذلك عهد من الله عز وجل يعهده إلى من يشاء فشاء الله أن يكون موسى ابني وأبى أن يكون إسماعيل ولو جهد الشيطان أن يتمثل بابنيموسى ما قدر على ذلك أبدا والحمد لله زيد عن محمد بن علي الحل بي عن أبي عبد الله ع قال قلت له كانت

- **Evaluation**

The hadith poses difficult questions because of these below portions:

"And that a shaytan does not appear in the image of a prophet or a successor of a prophet."

"And if Shaytan were to try to take the image of my son Musa - he will never be able to, ever."

Why?

Because there are reports seemingly suggesting that a shaytan did take the image of Imam al-Kadhim.

Muhammad ibn Bashir, a heretical Shi'i preacher (who believed himself to be a reincarnation of a prophet), brings back the image of Imam al-Kadhim even after al-Kadhim's death to prove his claim.

Whomever saw the image agreed there was no doubt it was Imam al-Kadhim, as seen below:

- **Hadith 3**

Even if the figure Muhammad ibn Bashir manifested in the image he had were not Imam al-Kadhim, the image still took Imam al-Kadhim's form.

(Rijal al-Kashi, vol 2, page 778)

*“So he (Muhammad b Bashir) used to say to his companions: **Abu al-Hasan is with me, so if you would like to see him and identify him, and to prove that I am a (reincarnation of) prophet. Come, I will present him to you.***

He used to bring them to his house, holding a folded image, and ask:

Do you see anybody residing in the room, or see in it anybody except you and me?

They say: No, and there is no one in the house.

So he (Ibn Bashir) says: Go out, and they go out of the room, so he is behind the curtain (i.e, he is facing the audience).

He lowers the curtain between him and them.

Then he presents that image, raises the curtain between him and them.

And then the image becomes standing and a person appears looking like Abu Al-Hasan (al-Kadhim), peace be upon him, and they do not deny anything from him (i.e, that it is actually the Imam).

He (Ibn Bashir) stands near him, and he shows them - through magic - that he is talking to him and engaging in secret conversation.

Then he winks to them (the audience) to step away, and closes the curtain and reopens, and they do not see anybody there.

Abu Amro (al-Kashi) says: Muhammad ibn Isa narrated this story, and so did Yunus ibn Abd al-Rahman..”

فهلما أعرضه عليكم، فكان يد (9) إن أبا الحسن عندي فإن أحببت أن تروه وتعلموه وأني نبي: فكان يقول لأصحابه: خلهم البيت والصورة مطوية معه فيقول لهم

فاخرجوا فيخرجون: لا، وليس في البيت أحد فيقول: هل ترون في البيت مقبلاً أو ترون فيه غيركم وغيري؟ فيقولون من البيت فيصير هو وراء الستر ويسبل الستر بينه وبينهم، ثم يقدم تلك الصورة ثم يرفع الستر بينه وبينهم، فينظرون إلى صورة قائمة وشخص كأنه شخص أبي الحسن عليه السلام لا ينكرون منه شيئاً، ويقف هو منه بالقرب فيريهم من

ثم يغمزهم أن يتنحوا فيتنحون ويسبل الستر بينه وبينهم (1) طريق الشعبذة أنه يكلمه ويناجيه ويدنو منه كأنه يساره فلا يرون شيئاً

وحدث بهذه الحكاية محمد بن عيسى العبيدي رواية له، قال أبو عمرو وبعضهم عن يونس بن عبد الرحمن، وكان هاشم بن أبي هاشم قد تعلم منه بعض " تلك المخاريق، فصار داعية إليه من بعده

Moreover, another heretical preacher Hamza ibn 'Amara al-Barbari manifested the image of Imam al-Baqir after Imam al-Baqir's death:

- **Hadiths 4 & 5:**

(Rijal al-Kashi, vol 2, page 593)

"On the authority of Burayd ibn Muawiyah al-Ajli, who said:

Hamza ibn 'Amara al-Yazidi, May God curse him, says to his companions: Abu Ja'far (al-Baqir), peace be upon him, comes to me every night.

There has not been a person who did not claim that he (Hamza) had shown the Imam to him.

So it happened to me that I met Abu Abdullah (al-Sadiq) (1) peace be upon him, and I spoke to him with what Hamzah says, he said:

God cursed him, he has lied. Shaytan cannot appear in an image of a prophet nor a prophet's successor."

حدثني أحمد بن محمد، عن أبيه، والحسين بن سعيد، عن ابن أبي سعد، قال عمير، وحدثني محمد بن عيسى، عن يونس، ومحمد بن أبي عمير، عن محمد بن كان حمزة بن عمارة اليزيدي، :عمر بن أذينة، عن بريد بن معاوية العجلي، قال إن أبا جعفر عليه السلام يأتيني في كل ليلة، ولا يزال :لعنه الله، يقول لأصحابه إنسان يزعم أنه قد أراه إياه، فقدر لي أنني لقيت أبا جعفر عليه السلام فحدثته كذب عليه لعنة الله، ما يقدر الشيطان أن يتمثل في صورة :بما يقول حمزة، فقال نبي ولا وصي نبي.

- **Note:**

- (1) Scribal error, Imam al-Sadiq is meant here as shown in hadith below.

(Rijal al-Kashi, vol 2, page 589)

*“On the authority of Zurara, he said: Abu Abdullah, peace be upon him, said:
Tell me about Hamza, does he claim that my father comes to him?”*

I said yes.

He said: He has lied, wallah.

The only one who comes to him is al-Mutawakin, Shaytan has empowered a devil who is called al-Mutakawin to come to people in any form he wants. If He wills in a large picture, and if He wills in a small picture, and by God.

However, he cannot come the image of my father, peace be upon him.”

حدثني محمد بن عيسى، عن علي بن: وجدت بخط جبرئيل بن أحمد
:قال أبو عبد الله عليه السلام: الحكم، عن حماد بن عثمان، عن زرارة، قال
كذب والله ما يأتيه إلا: قال. نعم: أخبرني عن حمزة أيزعم أن أبي يأتيه؟ قلت
المتكون، إن إبليس سلط شيطاناً يقال له المتكون يأتي الناس في أي صورة شاء،
إن شاء في صورة كبيرة وإن شاء في صورة صغيرة، ولا والله ما يستطيع أن يجيء
" في صورة أبي عليه السلام.

• Evaluation of hadiths 3-5

We have discovered that Hamza is not simply making up a claim. He does in fact have access to a demon who takes the image of people.

Such an overwhelming amount of people claimed that Hamza showed them the image of deceased Imam al-Baqir.

Same with the amount of people who claimed Ibn Bashir showed them Imam al-Kadhim.

The reason why these preachers gained a large following is because of the principle given by our Imams that Shaytan cannot take the image of awsiya' (successors of prophets).

Thus, these preachers cannot be lying (by this understanding).

If we however take our Imam's words literally - that these preachers were lying, that a shaytan cannot take the form of Imams.

Then this does not explain how such a large amount of people agreed it was in fact the Imam (as the case of Hamza) or that it was undeniable this was the Imam (as in the case of ibn Bashir).

It begs the question:

What is the purpose of Shaytan not being able to take the image of awsiya', if a very large amount of people can mistake that shaytan's image for a wasi?

We two solutions here:

(1) Either those heretical preachers are in fact not heretical, as the public believed. And the Imam denied their capabilities as a form of taqiyya from even his closest companions.

For an idea on why the Imams did taqiyya from their companions, [check here](#).

For an idea why the Imam did taqiyya from Zurara, [check here](#).

(2) A shaytan can in fact take the image of awsiya'.

- If we attempt to implement solution 1 to Ismail, it becomes possible Ismail was alive even after his supposed death - but the Imam did taqiyya from his companions because they will expose the secret.

Hence, he labeled Ismail's sight as that of a "shaytan" taking Ismail's image, similar to the image brought by the heretical preachers which he denounced as Shaytan taking those images.

- If we attempt to implement solution 2, then it is not a proveable assumption that a shaytan did take the image of Ismail.

Nonetheless, assuming it is possible Ismail living after his apparent death.

That Ismail's "apparent death" is the 2nd decreed death Allah saved Ismail from - in relation to Imam al-Sadiq's hadith:

"Allah (swt) decreed death upon my son Ismail twice - so I asked Him (Allah) to save him (Ismail) from this fate (and He accepted)."

Then this assumption will pose a whole different questions; which will be discussed in the next section.

2) What is the need to protect a mere fallible like Ismail?

2A) Protecting a mere fallible

The true question is - was Ismail indeed a mere fallible?

Imam al-Hadi clarifies below that Imam al-Sadiq in fact both indicated Ismail would be his successor and also **appointed** him.

- **Hadith #1**

(Al-Tusi's Ghayba, vol 1, p 224)

“It was narrated by Saad bin Abdullah Al-Ash’ari, he said:

Abu Hashim Dawud ibn al-Qasim al-Ja’fari told me:

I was with Abu al-Hasan (al-Hadi), peace be upon him, at the time of the death of his son Abi Jaafar (Muhammad ibn Ali al-Hadi) - and he had made evident (that Muhammad will succeed him) and indicated him as his successor.

This made me think and say: This is the case of Abu Ibrahim and the case of Ismail.

Then Abu al-Hasan (al-Hadi), peace be upon him, came and said:

Yes, Abu Hashem, Allah did badaa’ to Abi Ja’fad, and put in his place Abu Muhammad (al-Hasan al-Askari).

Just like Allah did badaa’ in Ismail after Abu Abdullah (al-Sadiq), peace be upon him, indicated him (as successor) and appointed him.”

كنت عند أبي الحسن عليه ال :حدثني أبو هاشم داود بن القاسم الجعفري قال :فقد رواه سعد بن عبد الله الأشعري قال هذه قضية أبي إبراهيم و :فإني لأفكر في نفسي وأقول - وقد كان أشار إليه ودل عليه - سلام وقت وفاة ابنه أبي جعفر نعم يا أبا هاشم بدا لله تعالى في أبي جعفر وصير مكانه أبا م :قضية إسماعيل، فأقبل علي أبو الحسن عليه السلام فقال حمد، كما بدا لله في إسماعيل بعدما دل عليه أبو عبد الله عليه السلام ونصبه

- **Hadith #2 - The Wasiya of Ismail**

A companion of Imam al-Sadiq named Abd al-Jalil testified that Imam al-Sadiq gave his wasiya (will of Imamate) to Ismail, three years before Ismail's death.

Imam al-Sadiq denies this, which upon analysis, such denial is likely out of taqiyya.

Otherwise, it is inappropriate to indicate Ismail is the next Imam, appoint him in that position

And more than that - write a wasiya (divine will) which some companions witnessed saying Ismail is the successor about 3 years before Ismail's death

(Ghaybat al-Nu'mani, vol 1, page 343)

"I told Abi Abdilah (al-Sadiq):

Abd al-Jalil had narrated to me that you gave your wasiya to Ismail while he was alive, before his death by three years.."

إن عبد الجليل حدثني بأنك أوصيت إلى إسماعيل في حياته قبل موته بثلاث: (عليه السلام) فقلت ذلك لأبي عبد الله: قال
بث سنين

2B) If Ismail hadn't become Imam yet or if we assume he died before his father, then how can he be seen as more than a mere fallible?

At any time (in the Imamates before al-Mahdi), there will be two Imams.

The Imam authorized to speak, propagate, and implement religion in the position of Imam. This is the *natiq* Imam (the speaking Imam).

And his successor, his appointed heir and holder of his wasiya - who is not authorized to speak in the position of Imam while his predecessor is alive. This is the *samit* Imam (the silent Imam).

Ismail, being appointed as the next Imam and holding the wasiya, would be the *samit* Imam - thus infallible, even if he did not ascend to the position Imamate.

Below are some ahadith highlighting this concept of natiq and samit Imam:

- **Hadith #1**

(Al-Saduq Ma'any al-Akhbar, page 111)

“I asked Abu Abdullah, peace be upon him, about the saying of God Almighty: (And an idle well and a lofty palace).

He said: The idle well is the samit (silent) Imam, and the lofty palace is the natiq (speaking) Imam.”

سألت أبا : عن علي بن فضال عن أبيه عن إبراهيم بن زياد قال (7) محمد بن إبراهيم بن أحمد الليثي : معاني الأخبار : عبد الله عليه السلام عن قول الله عز وجل : البئر المعطلة الامام الصامت، والقصر المشيد الامام الناطق : قال (وبئر معطلة وقصر مشيد)

• Hadith #2

(Bihar al-Anwar, vol 26, page 4)

“And I (Imam Ali) became the holder of the Prophet’s wasiya as Al-Murtada, and Muhammad became the natiq (Imam), and I became the samit (Imam).

In every era, there must be a natiq and samit.”

وصرت أنا وصيه المرتضى، وصار محمد الناطق، وصرت أنا الصامت، وإنه لا بد في كل عصر من الاعصار أن يكون فيه ناطق وصامت، ياسلمان صار محمد المنذر وصرت أنا الهادي، وذلك قوله

• Hadith #3

(Al-Kafi, vol 1, page 176)

“I asked Abi Abdilah (as):

Can the Earth exist without an Imam?

He said: No

I asked: Can there be two Imams?

He said: No, except with one being samit.”

قلت لأبي عبد الله ع : عدة من أصحابنا، عن أحمد بن محمد بن عيسى، بن أبي عمير، عن الحسين بن أبي العلاء قال تكون الأرض ليس فيها إمام؟ :ليه السلام لا إلا وأحدهما صامت :يكون إمامان؟ قال :لا، قلت :قال

- **Hadith #4**

(Basa'ir al-Darajat)

“I asked (Imam al-Sadiq):

Can there be two Imams?

He said: No, except with one as a samit who does not speak until his predecessor dies”

3

محمد بن الحسين، عن الحسن بن محبوب، عن العلا، عن عبد الله ابن أبي يعفور، عن أبي عبد ا :بصائر الدرجات - كان علي بن أبي طالب عليه السلام عالم هذه الأمة، والعلم يتوارث، وليس يمضي منا أحد حتى :الله عليه السلام قال :يكون إمامان؟ قال :يرى من ولده من يعلم علمه ولا تبقى الأرضيوما بغير إمام منا تفزع إليه الأمة، قلت :لا إلا وأحدهما صامت لا يتكلم حتى يمضي الأول

2C) Where is the Wasiya of Ismail? Why don't we see exact ahadith on it in our hadith books?

Simple.

Our ahadith books are all compilations. Meaning, their authors selectively took ahadith from pre-existing ahadith books or from the usul (foundation books of hadith narrated directly from our Imams).

If a hadith was not found to be relevant to the faith of the Shi'a by our classical scholars, or did not match their criterion - they would not add it to their books.

For example -

Shahawiyah ibn Abdullah al-Jallab, a companion of Imam al-Hadi states:

“I used to narrate from Abu al-Hasan al-‘Askari (i.e, Imam al-Hadi) ahadith indicating Abi Ja’far (Muhammad ibn Ali al-Hadi) is the next Imam.

When Abi Ja’far died, I panicked because of that. I remained perplexed - not moving forth nor back. I was scared to write to him (Imam al-Hadi) asking him about that, as I do not know how he will respond..”

Imam al-Hadi, through ‘ilm al-ghayb, informs Shahawiyah that his successor is Imam al-Askari - despite Shahawiyah not asking the Imam about the matter.

: قال (١) عن شاهويه بن عبد الله الجلاب

كنت رويت عن أبي الحسن العسكري عليه السلام في أبي جعفر ابنه روايات تدل عليه، فلما مضى أبو جعفر قلقت ل ذلك، وبقيت متحيرا لا أتقدم ولا أتأخر، وخفت أن أكتب إليه في ذلك، فلا أدري ما يكون

This report evidently suggests there were narrations suggesting Muhammad ibn Ali al-Hadi is the successor to Imam al-Hadi.

They were definitely quite numerous, as the majority of the Shi'a believed he would be the Imam's successor.

But today, where are the narrations indicating Muhammad will be the successor?

Not a single one exists - as ahadith would be vetted by our classical scholars before adding them to their hadith corpus. As these ahadith would only add confusion to the average practicing Shi'i, instead of strengthening his faith.

This is why ahadith on Ismail's wasiya were not added to our hadith corpus, given the cases of Muhammad and Ismail are directly compared in our ahadith.

Ismail's wasiya would only add confusion to the Shi'a who need strengthening of their faith in a time already so perplexing like the Ghayba al-Kubra.

3) Why claim Ismail is dead, when he wasn't? Is it possible the reports on Ismail being appointed is to maintain taqiyya on Imam al-Kadhim?

As discussed earlier, al-Mansur had desires to kill Ismail.

Ismail was the face of the Khattabiya (aka Ja'fariya) rebel movement, and his position as heir of Imam al-Sadiq was publicly preached by al-Mufaddal ibn Umar (deputy of Imam al-Sadiq) - as discussed in part 4 and 6.

The Imam deputized Ismail, as discussed in part 1.

The Shi'a public was also widely aware of Ismail being the Imam.

Whereas - Imam al-Kadhim (a) for example and Abdullah ibn Ja'far (the 2nd oldest son of Imam al-Sadiq), they were not in imminent danger in the time of al-Mansur.

There would be no reason to protect al-Kadhim, as al-Mansur himself said.

In this hadith from al-Kafi, Imam al-Sadiq creates a “public” wasiya consisting of 5 people:

(Al-Kafi, vol 1, page 310)

“Imam al-Sadiq gave his wasiya to Abu Ja’far al-Mansur (the caliph), Abdullah, Musa (ibn Ja’far al-Sadiq), and Muhammad ibn Ja’far (slave of Imam al-Sadiq)

Abu Ja’far (al-Mansur) said: “These people are not susceptible to be killed (by me)”

علي بن إبراهيم، عن أبيه، عن النضر بن سويد بنحو من هذا إلا أنه ذكر أنه أوصى إلى أبي جعفر المنصور وعبد
ليس إلى قتل هؤلاء سبيل: فقال أبو جعفر: لله وموسى ومحمد بنجعفر مولى لأبي عبد الله يه السلام قال

4) What if the Imam’s will was different from Allah’s?

- **Hadith 1**

(Basa’ir al-Darajat, page 492)

“Narrated Abi Abdilah (al-Sadiq):

I asked Allah, requested him, and urged to make this matter pass onto Ismail - but Allah refused except to make it pass onto Abu al-Hasan Musa”

حدثنا أحمد بن محمد عن علي بن الحكم عن أبيه عن ابن أبي حمزة عن أبي بصير عن أبي عبد الله عليه السلام قال
إليه ان يجعل هذا الامر إلى إسماعيل فأبى الله الا ان يجعله لأبي الحسن موسى ع (1) سئلته وطلبت وقضيت

- **Hadith 2**

(Al-Kafi, vol 2, p 92)

The Imam tells Yunus greet al-Mufaddal with “al-Salam [alaykum]” on behalf of Imam al-Sadiq, and to tell him:

“We have been struck by [the death] of Ismail, so we were patient. So be patient, [O Mufaddal], like we had been patient. We had wanted a matter [that Ismail become the next Imam], but Allah desired a different matter. So we had submitted our will to the will of Allah.”

أن أتى المفضل وأعزیه بإسم (عليه السلام) أمرني أبو عبد الله :عنه، عن علي بن الحكم، عن يونس بن يعقوب قال -
 إنا قد أصبنا بإسماعيل فصبرنا، فاصبر كما صبرنا، إنا أردنا أمرا وأرا :وقل له (1) اقرأالمفضل السلام :اعيل وقال
 (1). د الله عز وجل أمرا، فسلمنا لأمر الله عزوجل

- **Hadith 3** - Can the Imam's will be different from Allah?

The Imams follow the will of Allah, if he wills something - they will it. They don't act independently in matters of religion.

So it's not possible for Imam al-Sadiq to ask Allah to make Ismail his successor, unless this was Allah's will.

(Al-Khara'ij wal Jara'ih)

“The Qa'im was asked regarding the Mufawidda.

*He said: 'They have lied. **Our hearts follow the will of Allah. So if he wills [something], we will it.***

Then he recited this verse:

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ

“And you do not will except that Allah wills - Lord of the worlds” (81:29)

كذبوا، بل قلوبنا أوعية لمشئة الله عز وجل فإذا :إنه سئل عن المفوضة قال (عليه السلام) عن القائم :في الخرائج“
 ”(2) شاء شئنا، ثم تلا هذه الآية

- **Evaluation**

As the Imam cannot will something without Allah willing it, different groups and thinkers have formed different conclusions regarding the Imamate of Ismail and Musa al-Kadhim.

Nasir-i-Khosrow, the famed Ismaili philosopher believed Musa al-Kadhim was a mustawada' Imam - an Imam entrusted with leading the Shi'a to protect the true Imam (from his perspective, Ismail).

(Isamilis in Middle Ages, p 230)

“The author himself contradicts this condition in the following paragraph in which he makes Musa al-Kazim a mustawda Imam of the mustaqarr Imam, Isma’il”

Him making such a conclusion is not strange - given that (1) Ismailis largely depend Twelver ahadith from imams before al-Kadhim if resorting to ahadith, and (2) the Imam cannot willing something if Allah does not will it.

Then Imam al-Sadiq asking Allah to make Ismail his successor - even after Allah otherwise, could make sense to the portion of Ismailis who believed Imam al-Sadiq designating al-Kadhim as Imam was to protect the true Imam, Ismail.

Khosrow clarifies the Ismaili conception of mustaqarr and mustawda’ Imam below:

(The Ismailis in Middle Ages, page 84)

“Now we have to explain the difference between the real hereditary Imam, mustaqarr, and the trustee Imam, mustawda The difference between them exists only in so far as the question of inheritance is concerned, as in the case of Imam Hasan and Imam Husayn. The trustee Imam, mustawda is a son of the Imam who also knows all the mysteries of imamate, and so long as he discharges his duty he is the greatest of all people of his time. But he is not endowed with the privilege of transmitting his imamate to his descendants, who can never become Imams, only Sayyids. The hereditary Imam, mustaqarr, is endowed with all the privileges of imamate, and transmits them to his successors.”

4) Solutions

It becomes evident that the badaa of Ismail cannot be simplified to Allah’s will being different from the expectation of the general public among Shi’a.

There is much more depth to it, and more I haven’t discussed in this post.

I also have not discussed why I believe all these reports can be reconciled to indicate al-Kadhim is the successor to al-Sadiq.

Chapter 2: Abu Khattab

Part 1: Introduction

Many quote Imam al-Sadiq's words below, attempting to present Abu al-Khattab as depicted in the hadith.

كان أبو الخطاب أحمق فكنت أحدثه فكان لا يحفظ، و كان يزيد من عنده

Abu al-Khattab was a fool – I would narrate to him so he would not memorize it, and he would add from himself[1]

Imam al-Sadiq

The Muqassir fails to read between the lines when he cites this hadith as evidence of his conception of Abu al-Khattab.

His post shows lack of awareness that Abu al-Khattab was not simply just someone who preserved the ahadith of the Imam.

He was more than that - he was a faqih, with *tafaquh* (juristic reasoning) more advanced than Muhammad ibn Muslim, one of the “4 pillars” of the Imam (as The Muqassir views it).

In fact, Muhammad ibn Muslim accepted his judgement without argument! If Abu al-Khattab's knowledge was that of a jahil (ignorant with no knowledge), there would be argument.

Is this logical for the ‘faqih’ Muhammad ibn Muslim to accept the judgement of a man who would not memorize hadith and adds to it from himself?

(Al-Kafi, vol 2, page 401)

“Ali ibn Ibrahim on the authority of his father, on the authority of Ibn Abi Umair, on the authority of Abdul Rahman ibn Al-Hajjaj, on the authority of Hashem, Sahib al-Bareed, who said:

I (Hashim) Muhammad ibn Muslim and Abu Al-Khattab were gathered together, and Abu Al-Khattab said to us:

What do you say about those who did not know this matter?

So I (Hashim) said: He who does not know this matter (i.e, not aware of the Imam's Imamate) is an infidel.

Abu Al-Khattab said: He is not an infidel until the proof (hujja) is established against him.

If the hujja is established against him and he does not know, then he is an infidel.

So Muhammad ibn Muslim said to him: Subhan Allah! (in agreement)

How is it that if he does not know (of the matter) and does not deny it - he is a disbeliever?! He is not an infidel if he does not deny in defiant disobedience.”

كنت أنا و :علي بن إبراهيم عن أبيه، عن ابن أبي عمير، عن عبد الرحمن بن الحجاج، عن هاشم صاحب البريد قال من لم يعرف :ما تقولون فيمن لم يعرف هذا الامر؟ فقلت :محمد بن مسلم وأبو الخطاب مجتمعين فقال لنا أبو الخطاب ليس بكافر حتى تقوم عليه الحجة، فإذا قامت عليه الحجة فلم يعرف فهو كافر، : هذا الامر فهو كافر، فقال أبو الخطاب ليس بكافر إذا لم يجحد !سبحان الله ماله إذا لم يعرف ولم يجحدكفر؟ : فقال له محمد بن مسلم

- **Evaluation:**

We can see Abu al-Khattab’s reasoning in the hadith to be level headed and evidence based.

It shows the ability to analyze the Imam’s ahadith to arrive at a correct conclusion (as confirmed by the Imam later in the hadith) of whether a person who does not know the Imam is a kafir.

Only with this level of reasoning can Abu al-Khattab be appointed by the Imam to his level of spiritual leadership - such that when the Imam removed him from his position, the Shi’a were left in shock.

(Rijal al-Kashi)

Authentic hadith, graded as *mu’tabar* by Sh Asif Mohseni:

“He [al-Ridha] also said: A man asked Aba al-Hasan [al-Kadhim] عليه السلام and said: How did it happen that Abu Abdillah عليه السلام said about Abi al-Khattab what he said about him at first [in commissioning him] and then came the command to disassociate from him? So he said to him: Is it only for Abi Abdillah عليه السلام to appoint but not to depose!”

إن :قال أبو الحسن عليه السلام :محمد بن مسعود، عن علي بن الحسن، عن معمر بن خلاد قال :رجال الكشي [233] أبا الخطاب أفسد أهلالكوفة فصاروا لا يصلون المغرب حتى يغيب الشفق و لم يكن ذلك إنما ذاك للمسافر و صاحب كيف قال أبو عبد الله عليه السلام في أبي الخطاب ما قال ثم :إن رجلا سأل أبا الحسن عليها السلام فقال : العلة، و قال أكان لأبي عبد الله عليه السلام أن يستعمل و ليس له أن يعزل :جاءت البراءة منه؟ فقال له

Thus, The Muqassir's presentation of the hadith of Abu al-Khattab not preserving hadith and adding it is superficial information presented with no critical inspection.

As the above show, Abu al-Khattab's scholarly status was too well known such that taqiyya is the only possible answer to how the Imam could have described Abu al-Khattab in such a way (not memorizing it and adding from his own)

AB)

The Muqassir proceeds to proclaim that:

“My responsibility would then merely be to alert readers that his is a lone voice going against centuries-strong consensus of Twelver scholars from the earliest times to the present-day”

This is a very interesting statement, indeed.

It is also my responsibility to highlight the fact that The Muqassir's views regarding Mufaddal do not represent the the “*centuries-strong consensus of Twelver scholars from the earliest times to the present-day*”.

It is academic honesty for The Muqassir to clarify to the readers that his view that Mufaddal was always a ghali and remained so his entire life is very much a lone and innovative view.

By doing so, given that The Muqassir is of the view that Mufaddal & his companions fabricated ahadith - his comes with the implicit implication that all of Mufaddal's ahadith shedding light on the high and mysterious status of our Imams are fabricated.

Even al-Kashi who believed al-Mufaddal was a Khattabi did not believe the ahadith praising him were fabricated by Mufaddal's own supporters

*“Asad ibn Abi al-‘Ula narrates wickedry. **Perhaps this report was narrated when al-Mufaddal was on a state of righteousness before becoming a Khattabite**”*

أسد بن أبي العلاء يروي المناكير، لعل هذا الخبر إنما روى في حال استقامة المفضل قبل أن يصير خطا: قال الكشي بيا.

The Muqassir does not mention to the readers that:

- **Shaykh al-Tusi** labeled Mufaddal as a praised safer of the Imams. Zurara is not mentioned (as he was not a safer).

(Al-Ghayba, vol 1, page 366-367)

“And before mentioning who was a safeer during al-Ghayba, we mention a part of the reports on (safeers) specific to each imam, and and how they was deputized by the Imam to excercise his functions - in a summarized fashion

(...)

And among the praised of (these sufara’) is al-Mufaddal ibn Umar”

وقبل ذكر من كان سفيرا حال الغيبة نذكر طرفا من أخبار من كان يختص بكل إمام، ويتولى له الأمر على وجه من لايجاز

ومن الممدوحين المفضل بن عمر

- **Shaykh al-Mufid says**

“Among those who narrated the Nass (succession will) of the Imamate from Abu Abdullah al-Sadiq, peace be upon him, to his son Abu al-Hasan Musa, peace be upon him, from the sheikhs of Abu Abdullah’s companions, his elite, his innermost and trustworthy, righteous jurists - may God be pleased with them - include al-Mufaddal ibn Umar al-Ju’fi”

فممن روى صريح النص بالإمامة من أبي عبد الله الصادق عليه السلام على ابنه أبي الحسن موسى عليه السلام من المفضل بن عمر الجعفي - رضوان الله عليهم - شيوخ أصحاب أبيعبد الله وخاصته وبطانته وثقاته الفقهاء الصالحين

AC) Violating Consensus

A question to ask:

Is The Muqassir claiming he can analyze the status of companions independently in the 21st century, while not having the resources and knowledge of classical scholar giants such as al-Tusi and al-Mufid who viewed al-Mufaddal in a positive light?

And doing so while not taking into account whether or not the scholars who did believe Mufaddal was a deviator, saw him as always having been a deviator (as The Muqassir views the matter)?

Personally speaking, I believe The Muqassir has the right to re-examine the character of Mufaddal regardless of him going against the consensus. Knowledge should be sought, even if it goes against the consensus of fallibles.

After all, others have challenged centuries-long consensus in Shi’i circles and these new views have become the mainstream way for scholars to understand our Imams.

Al-Hurr al-‘Amili says with regards to ‘Ilm al-Diraya studies introduced by Shahid al-Thani and with great influence on modern Shi’i fiqh:

(Wasa’il al-Shi’a, vol 30, 263)

“The consensus of the righteous sect - which was transmitted by the Sheikh (al-Tusi), Al-Muhaqqiq (al-Hilli) and others - is the opposite of this terminology (‘Ilm al-Diraya)

And their work continued in opposition to it, from the time of the imams, peace be upon them, to the time of the Allama, in a period of nearly seven hundred years.

It is also known that the infallible, peace be upon him, entered into that consensus, as you know.

على نقيض هذا الاصطلاح، واستمر عملهم بخلافه، م - الذي نقله الشيخ والمحقق وغيرهما - إجماع الطائفة المحقة
ن زمن الأئمة عليهم السلام إلى زمن العلامة، في مدة تقارب سبعمائة سنة
وقد علم دخول المعصوم عليه السلام في ذلك الإجماع كما عرفت

Thus, even if my research on Abu al-Khattab goes against centuries held-consensus. It does not decrease the validity of it in anyway, and does not mean the research would not be binding if it is not found to be the truth.

Just like it is also within The Muqassir’s right to publish his views which can, at best, be termed “revisionist” on the Imam’s companions and do not represent the overall consensus Shi’i scholars.

—

B) “The Charge of Antinomianism”

BA) An affirmation of al-Sadiq?

The Muqassir says:

“My linking of Abu al-Khattab and antinomianism is not ‘based on the view of Mukhalif heresiographers distant from Tashayyu’ as he claims but rather on a letter from the Imam al-Sadiq himself:

كتب أبو عبد الله عليه السلام إلى أبي الخطاب بلغني أنك تزعم أن الزنا رجل و أن الخمر رجل و أن الصلاة رجل
و أنا لصيام رجل و أن الفواحش رجل، و ليس هو كما تقول أنا أصل الحق و فروع الحق طاعة الله، و عدونا أصل
الشر و فروعهم الفواحش، و كيف يطاع من لا يعرف و كيف يعرف من لا يطاع

Abu Abdillah wrote to Abi al-Khattab saying: **It has reached me that you claim that Zina (adultery) is a man, Khamr (wine) is a man, Salat (daily prayer) is a man, Sawm (fasting) is a man, and the Fawahish (abominable acts) is a man, but it is not as you say!**

Verily we (the Imams) are the root of Truth and the branches of Truth is obedience to Allah (by performing all the Wajibat and abstaining from the Muharramat), and our enemy is the root of Falsehood and its branches are the abominable acts.

How can He be obeyed One who is not recognized? And how can He be recognized One who is not obeyed?"

- **Evaluation**

Before we get to the true meaning of the hadith, we will for the purpose of section BA, go with The Muqassir's conception of it - that Imam al-Sadiq is condemning the belief in prayer, fasting, etc = men.

An introspective analysis would show that this type of response **does not affirm** the attribution of the claim (to Abu al-Khattab), but is more on the lines of:

If you have in fact said this (with such interpretation), then it is not as you say - because the correct interpretation is so and so.

It is a style all too common to the Imams, as Imam al-Kadhim does the same to his undoubtedly righteous companion Hisham when people informed the Imam that he (Hisham ibn al-Hakam) espouses anthropomorphism:

(Al-Kafi)

"8. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (may Allah be pleased with him) said: Muhammad ibn Abu `Abd Allah al-Kufi said: on the authority of Muhammad ibn Isma`il alBarmaki, on the authority of `Ali ibn al-`Abbas, on the authority of al-Hasan ibn `Abd alRahman al-Hammani that I said to Abu al-Hasan Musa ibn Ja`far (AS): Hisham ibn al-Hakam thinks that Allah is a body.

(..)

So he (AS) said: May Allah kill him! Does he not know that a body is limited, and that speech is other than the speaker?"

وروى عن محمد بن أبي عبد الله، عن محمد بن إسماعيل، عن علي بن العباس، عن الحسن بن عبد الرحمن الحمان (إلى أن) إن هشام بن الحكم زعم أن الله جسم ليس كمثله شيء: قلت لأبي الحسن موسى بن جعفر عليهما السلام: ي، قال قاتله الله، أما علم أن الجسم محدود: فقال عليه السلام (قال

If meant literally, it would mean that Imam al-Kadhim was addressing Hisham and asking Allah to kill him. And asking “does he not a body is limited?” is affirming Hisham’s anthropomorphism.

However, we know that Hisham was guaranteed heaven by Imam al-Sadiq.

We also know that Hisham’s companions conjured false claims about his beliefs, in envy of his deputy position.

(Rijal al-Kashi, vol 2, page 547)

*“I asked Aba al-Hasan al-Ridha, peace be upon him, about **Hisham ibn al-Hakam**, he said: He (may God have mercy on him) said: **He was a sincere slave and was harmed by his companions, out of envy from them.**”*

كان عبداً ناصحاً وأوذى من قبل أ: (رحمه الله) فقال: سألت أبا الحسن الرضا عليه السلام عن هشام بن الحكم، قال صحابه حسداً منهم له.

In light of this, one might not see the words of al-Kadhim literally asking Allah to kill Hisham for anthropomorphic beliefs, nor affirming Hisham had him.

The Imam saying this to his companion would thus be along the lines of “If you interpretation of what he said is correct; then may Allah kill him. Does he not know that a body is limited?”

And the same applies for al-Sadiq with Abu al-Khattab’s alleged anthropomorphism as we will see in section BB.

BB) Meaning of the Letter & Implications

However, The Muqassir’s idea of the hadith is simply wrong.

He must look at the hadith he cited with an introspective lens, and must look at the hadith in its entirety.

In fact, the Imam affirms that prayer, fasting, etc is a man and that man is the Imam - when he says the following part of the hadith:

Verily we (the Imams) are the root of Truth and the branches of Truth is obedience to Allah (by performing all the Wajibat and abstaining from the Muharramat), and our enemy is the root of Falsehood and its branches are the abominable acts.

The ‘roots of truth’ mentioned - is a man who is the Imam, as hadith says, consists of prayer, fasting, etc.

While the root of evil consists of the Imams' enemies. And every immorality such as zina = are men who Imam's enemies

As the following al-Kafi hadith confirms:

(Al-Kafi, vol 8, page 242)

“Ali bin Muhammad bin Abdullah, on the authority of Ibrahim bin Ishaq, on the authority of Abdullah bin Hammad, on the authority of Ibn Miskan, on the authority of Abi Abdullah (peace be upon him) he said:

We are the root of all good and our branches are all righteousness.

The righteousness consists of Tawhid (oneness of Allah), prayer, fasting, forgiveness of abuser, the mercy towards the poor, the righteousness towards neighbor and the recognition of the grace to whom deserves it.

And our enemy is the root of all evil, and from their branches are all evil and obscenity (fahisha) such as lies, greed, gossip, estrangement, consuming usury, consuming an orphan's wealth without right, transgressing the limits that God has commanded, engaging in immorality - what is apparent and what is hidden, fornication (zina), theft, and everything that agrees with that of the wicked. So whoever claimed that he is with us and is related to the branches of others, lied.”

عليه ال) علي بن محمد بن عبد الله، عن إبراهيم بن إسحاق، عن عبد الله بن حماد، عن ابن مسكان، عن أبي عبد الله نحن أصل كل خير ومن فروعنا كل بر فمن البر التوحيد والصلاة والصيام وكظم الغيظ والعفو عن المسيء: قال (سلام ورحمة الفقير وتعهد الجار والإقرار بالفضل لأهله، وعدونا أصل كل شر ومن فروعهم كل قبيح وفاحشة فمنهم الكذب
ب
والبخل والنميمة والقطيعة وأكل الربا وأكل مال اليتيم بغير حقه وتعدي الحدود التي أمر الله وركوب الفواحش ما ظه
فكذب من زعم أنه معنا وهو متعلق بفروع غيرنا. ر. منها وما بطن والزنا والسرقة وكل ما وافق ذلك من القبيح

Therefore, what Imam al-Sadiq meant when he said the following

How can He be obeyed One who is not recognized? And how can He be recognized One who is not obeyed?”

Is that there is no obedience to Allah without ma'rifa / recognition of the Imam's status as, ***“deeds are not accepted without our ma'rifa”*** (al-Kafi, vol 1, page 144)

And that ma'rifa cannot happen without obedience to the Imam.

BC) A further introspection. Truth of the matter?

As made clear, the Imam was not condemning Abu al-Khattab's idea of prayer, fasting equaling men. He was actually affirming it

However, he is telling Abu al-Khattab that ma'rifa of the Imam is by obeying him.

It is likely that out of passion for the Imam, Abu al-Khattab disseminated the Imam's secret teachings to some people who do not deserve to know it.

As such, when the Imam says - "it is not as you say". It means that ma'rifa of the Imam is preserving their secrets, not disseminating it.

Hence, the Imam ordered his cursing and disassociation - to protect himself and Abu al-Khattab.

The following hadith clarifies:

(Al-Ghayba of al-Nu'mani, vol 1, page 41)

"Abu Abdillah [al-Sadiq] said:

I share a hadith to a man, and he goes on to share the hadith with another man the way he heard it from me.

This leads me to permit cursing him and disassociating from him"

وبهذا الإسناد، عن الحسن بن علي بن أبي حمزة، عن الحسن بن السري، قال - 7 -
إني لأحدث الرجل الحديث فينطلق فيحدث به عني كما سمعه فاستحل به لعنه والبراء (عليه السلام) قال أبو عبد الله "
ة منه

As we know, Abu al-Khattab was the safeer of Imam al-Sadiq.

Before Abu al-Khattab, a safeer of Imam al-Sadiq by the name of al-Mu'ala ibn Khunays also disseminated some of the Imams' secrets (such as the concept of reincarnation as discussed in my Mufaddal post part 2).

He was a praised safeer and loved by Imam al-Sadiq who had his son Ismail execute Mu'ala's killer (Ismail ibn Ja'far chapter part 1).

Out of eagerness to support Imam al-Sadiq's cause, al-Mu'ala shared these secret concepts despite Imam al-Sadiq warning him repeatedly. However, al-Mualala was still praised regardless (as he did so out of affection).

Al-Mu'ala likely disseminated the Imam's secrets because he believed there is justification to do so. But this justification was incorrect - but not intentional disobedience.

Similar, to how Hisham ibn al-Hakam believed there is justification to continue debating even after Imam al-Kadhim forbid him from doing so. It was an incorrect justification that was a cause in the Imam's persecution, but not intentional disobedience

One mistake can create a whole reputation for the Imam's movement, that even if not repeated - will still harm the movement. The most harmful reputation is 'ghuluw' which would have very devastating consequences from the Abbasids.

Accordingly, the dissemination of secrets eventually led to Muala's unfortunate and very brutal death at hands of the Abbasids:

(Rijal al-Kashi)

"Narrated al-Mufaddal

I entered upon Abi Abdullah, peace be upon him, on the day on which Al-Mu'alla was crucified, and I said to him:

O son of the Messenger of God, do you not see these glorious sermons that were revealed to the Shiites on this day? He said: What is it? He said: I said:

Al-Muala ibn Khunays was killed. He said: May God have mercy on Al-Muala.

I was expecting that because he disclosed our secret, and the one who waged war against us was not the greatest burden on us than the one who announced our secret.

Whoever discloses our secret to someone other than his family will not leave this world until the weapon bites him"

2
عن ابن عميرة، . عن ابن يزيد (1) أحمد بن علي السكري، عن الحسين بن عبد الله، عن ابن أورمة: رجال الكشي -
يا ابن رسول الله، ألا ترى هذا؟ دخلت على أبي عبد الله عليه السلام يوم صلب فيه المعلى فقلت له: عن المفضل، قال
رحم الله المعلى قد قتل المعلى بن خنيس قال: قلت: وما هو؟ قال: لخطب الجليل الذي نزل بالشيعية في هذا اليوم؟ قال
فمن أذاع سرنا إلى . كنت أتوقع ذلك لأنه أذاع سرنا وليس الناصب لنا حرباً بأعظم مؤونة علينا من المذيع علينا سرنا
غير أهله لم يفارق الدنيا حتى يعضه السلاح

C) “The Crimes of Abu al-Khattab”

CA) Labbayk Ja’far!

The Muqassir Muslim says:

“What led al-Sadiq to curse and disassociate from Abu al-Khattab to such an extent that he was totally abandoned by the Shia (apart from the Khattabiyya who stuck with him)?

Abu al-Khattab’s primary crime was attributing divinity to the Imam.

Musadif a Mawla of Imam al-Sadiq reports:

لما لبى القوم الذين لبوا بالكوفة دخلت على أبي عبد الله عليه السلام فأخبرته بذلك، فخر ساجدا و ألزق جؤؤه بالأر ض و بكى، و أقبل يلونذباصبه و يقول بل عبد الله قن داخر مرارا كثيرة، ثم رفع رأسه و دموعه تسيل على لحيته ... فندمت على أخباري إياه

*When the group who called out the Talbiyya in Kufa did so (i.e. aiming it to al-Sadiq and proclaiming him as their Lord) – **I entered upon Abi Abdillah and informed him of it, so he dropped himself into prostration, clung his chest onto the ground and began crying, after which he raised his fingers (to the sky) and began saying – ‘rather a mere slave of Allah and a humble bondman’** – repeating it constantly, then he raised his head (from prostration) and his tears were flowing down to his beard, so I felt regret at having informed him of it ...*

The report ends with the Imam stating:

يا مصادف إن عيسى لو سكت عما قالت النصارى فيه لكان حقا على الله أن يصم سمعه و يعمى بصره، و لو سكت عما قال في أبو الخطاب لكان حقا على الله أن يصم سمعي و يعمى بصري

*O Musadif, if Isa had remained silent after what the Christians had said about him then it would have been appropriate for Allah to deafen his hearing and blinden his sight, and **If I remain silent after what Abu al-Khattab has said about me then it would be appropriate for Allah to deafen my hearing and blinden my sight!**[2]*

• Response:

One hadith would be enough to deconstruct The Muqassir’s conception of this hadith.

(Asl Zayd al-Narsi, found in the 16 Usul p 192)

“I entered upon Abi Abdullah (peace be upon him) with Ubaid bin Zurara, and I said to him: May I be your ransom, Abu Al-Khattab and his companions have claimed a great matter about you.

In which, he did talbiya with ‘Labbayk Jaafar, Labayk Mi’raj (Abu al-Khattab)’.

And his companions claimed that Aba Al-Khattab teleported to you (through a winged animal similar to al-Israa' journey).

So I saw Abu Abdullah (peace be upon him) sending a tear from his eyes while he was saying: 'O Lord, I am innocent to you of what al-Ajda', slave of Banu Asad claimed.

My hair and my human being bowed to you (O Lord).

I am your servant, the son of your servant, and submissive to you'

Then the Imam prostrated for an hour on the ground as if he was saying something, then he raised his head and said:

Yes, yes, I am a servant who is submissive to to his Lord, subordinate to his Lord

I worship him and I do not associate anything with him.

May Allah destroy him (i.e, Abu al-Khattab). The prophets' talbiya was not like this, and nor was the messengers'.

Rather, it was 'Labbayk Allahuma Labbayk. Labbayk La Shareeka Lak.'

Then we got up from him. And he (the Imam) said:

O Zayd! Rather, I told you this to settle in my grave, O Zayd! Conceal it from the enemies."

ادعى (3)، دخلت على أبي عبد الله (عليه السلام) مع عبيد بن زرارة، فقلت له: جعلت فداك لقد ادعى أبو الخطاب و أصحابه فيك أمرا عظيما إنه ليبي ب " لبيك جعفر " لبيك معراج، وزعم أصحابه أن أبا الخطاب أسري به إليك فلما هبط (4) إلى الأرض من ذلك (5) دعي إليك ولذلك ليبي بك. قال:

فأريت أبا عبد الله (عليه السلام) قد أرسل دمعته من حماليق عينيه وهو يقول: يا رب برئت إليك مما ادعى في الأجدع (6) عبد بني أسد، خضع لك شعري وبشري، عبد لك، ابن عبد لك، خاضع، ذليل، ثم أطرق ساعة في الأرض (7) كأنه يناجي شيئا، ثم رفع رأسه وهو يقول:

أجل أجل (8)، عبد خاضع خاشع ذليل لربه، صاغر راغم من ربه، خائف وجل، لي - والله - رب أعبد لا أشرك به شيئا، ما له - خزه الله (9) وأرعبه، ولا أمن روعته يوم القيامة - ما كانت تلبية الأنبياء هكذا، ولا تلبية الرسل، إنم ا لبت ب " لبيك اللهم لبيك، لبيك لا شريك لك ".

ثم قمنا من عنده، فقال: يا زيد! إنما قلت لك (10) هذا لأستقر في قبري، يا زيد! استر ذلك عن الأعداء. (11)

- **Evaluation of hadith:**

A careful reader will notice something intriguing about the hadith of Zayd.

In it, the Imam cries in both ahadith after hearing of the Talbiya of Abu al-Khattab's followers.

In The Muqassir's hadith, he says - ***"If I remain silent after what Abu al-Khattab has said about me then it would be appropriate for Allah to deafen my hearing and blinden my sight"***.

But in Zayd's hadith, the Imam tells Zayd to **conceal** what he said from the enemies?!

It is almost as if.. the Imam wanted the Khattabiya to continue doing their talbiya and activities. And did not publicly condemn them, as evident by him wanting this condemnation to be concealed.

Rather, he only privately condemned them to companions who were going to be a source of problem due to low ma'rifa of the Imams.

The Imam likely only cried because he expected Abu al-Khattab's fate was to be killed (as he expected Muala's death due to publicly proclaiming the Imam's secrets).

Part 2: Nails In The Muqassir's Coffin

The Muqassir says that the Imam's true positions which can be used to differentiate what is said in taqiyya, through general principles:

“Of course they did, but they also presented us with a solution: They gave us certain general principles that can eliminate ‘false’ positions (a statement said out of Taqiyya or a lie being attributed to them) and come down to the ‘true’ position”

These general principles, according to him are:

- (1) Go with what is United Upon (consensus aka ijma' of scholars)
- (2) Compare with the Qur'an and the Established Sunna
- (3) The Imams do not Abrogate the Primary Law

We will discuss each principle he proposes, and how the understanding he presents of them not only completely impractical, even impossible, in Shi'i corpus but we will also prove how some of them were said in taqiyya.

In the article however, the primary focus is not on Abu al-Khattab personally - as I discovered that there are many individuals who have difficulty analyzing such topics and difficulty in comprehending it. And I would like my work to be of benefit to as much people as possible.

Thus, I will discuss the methodology The Muqassir cited in analyzing him and Shi'i ahadith generally - the general principles mentioned above.

This way, the reader will be able to acquire knowledge that will benefit him in critically analyzing and comprehending the ahadith of the Imam, particularly with regards to controversial personalities.

Without further ado, let us begin!

—

(1) Go with what is United Upon

Overview

The Muqassir makes a claim that whatever the Shi'a had consensus on in times of our Imams is absolutely the truth.

Such that - according to him, *“the Imam will deck the cards just so such that positions that become overwhelmingly dominant within the Ta'ifa will always be the true one. After all, this is a Taifa that accepts the authority of the Imams and submits to them, why would they leave the overwhelmingly dominant position within the Taifa remain the ‘false’ one.”*

Thus, he sees that any consensus of the majority of Shi'a in our Imams' times is necessarily the truth construed and believed by our Imams. Such that, what is *“‘united upon’ can never be ‘untrue’ since we had active Imams at the helm.”*

In doing so, he cites two ahadith to prove his position.

The first is a hadith mentioned by Kulayni with no chain of transmission - in fact, it is not even known to which Imam the hadith is attributed to:

خذوا بالمجمع عليه فإن المجمع عليه لا ريب فيه

Take that which is united upon, for there is no doubt in that which is united upon

This further proves The Muqassir's double standards, in which he criticizes my Mufaddal chapter for not distinguishing between weak narrators (I do not observe that methodology).

At the same time, he takes upon a hadith which is weaker than weakness itself in chain - offering no chain at all!

Bear in mind, I do take upon the hadith and I will explain how it proves my position instead of negating it, but The Muqassir's selective usage of his methodology calls into question his academic honesty.

The second hadith he cites is Imam al-Sadiq advises to his companions, in cases of contradiction, to leave aside rare ahadith.

يترك الشاذ الذي ليس بمشهور عند أصحابك فإن المجمع عليه لا ريب فيه

The Shaadh (rare) which is not famous with your companions (i.e. the scholars) is abandoned, for there is no doubt in that which is united upon

A reading closely observing the text will notice that this hadith contradicts the first hadith cited by The Muqassir.

In the sense that this hadith permits taking upon *shaadh (rare)* ahadith if there is no contradiction to a famous hadith, as the beginning of the hadith stipulates “واختلفا فيما حكما وكلاهما اختلفا في حديثكم” (What do we do if two judges differ in your ahadith?)

This is why the majority of classical scholars believed *ahad* (solitary) ahadith are binding.

Meanwhile, the first hadith does not permit taking upon rare ahadith full stop. As we know, the only classical scholar to adopt this position was al-Sharif al-Murtada.

Therefore, The Muqassir already began his section by making a blunder of not realizing he presented 2 different methodologies related to consensus which are mutually exclusive.

Which corroborates my point of the Imam giving different methodologies to different companions out of taqiyya.

And also highlights my point about The Muqassir presenting superficialities with no analysis, instead of critically examining the texts.

Let's leave that aside now and respond to his ideas on ijma':

- ***“That that became ‘united upon’ can never be ‘untrue’ since we had active Imams at the helm.”***

The Muqassir makes this statement with such bold confidence, that it is shocking to hear from someone who has studied early Shi'i history for years.

Does he not know that Imam al-Sadiq told Imam al-Kadhim to not speak up when his brother Abdullah claims Imamate?

(Man La Yahduru al-Faqih, vol 4, page 542) (**Note:** this book's isnads were removed by Sh al-Saduq as he stated all ahadith he mentioned he issues a fatwa declaring them to be authentic)

Imam al-Sadiq said:

“Oh son, your brother will sit on my seat and claim Imamate after me.

So do not dispute him in a word, as he is the first of my family to join me”

بني إن أخاك سيجلس مجلسي ويدعي الإمامة بعدي فلا تنازع بكلمة فإنه أول أهلي لحوقا بي

As we know, the vast majority of Shi'i fuqaha, scholars, and commoners believed Abdullah was the Imam while he was alive for 70 days after Imam al-Sadiq's death!

Al-Kashi says regarding the followers of Abdullah son of Imam al-Sadiq, known as al-Aftah:

(Rijal al-Kashi, vol 2, page 524-525)

“Al-Fathiya, they are those believing in the Imamate of Abdullah ibn Ja'far ibn Muhammad

(describes reason for his title 'al-Aftah')

And those who said that he was imam - were the majority of the scholars and jurists of the sect (of Imamiyya). They were attracted to this belief, as suspicion entered upon them about what was narrated from them, peace be upon him, that they said: Imamate is in the eldest of the imam's children if he (previous Imam) passes.

Then some of them retracted the belief in his imam when they tested Abdullah with issues of the halal and the haram, in which he had no answer.

And because of the things that appeared from him that should not appear from an Imam.

Then Abdullah died seventy days after his father, and the rest left belief in his Imamate except a few.”

لأنه قيل إنه كان أفتح الرأس، وقال ب: هم القائلون بإمامة عبد الله بن جعفر بن محمد، وسموا بذلك - عبد الله بن فط: أنهم نسبوا إلى رئيس من أهل الكوفة يقال له: كان أفتح الرجلين، وقال بعضهم: عضهم يح

والذين قالوا بإمامته عامة مشايخ العصاة وفقهاؤها مالوا إلى هذه المقالة، فدخلت عليهم الشبهة لما رو الإمامة في الأكبر من ولد الامام إذا مضى، ثم منهم من رجع عن القول: بي عنهم عليه السلام أنهم قالوا بإمامته لما امتحنه بمسائل من الحلال والحرام لم يكن عنده فيها جواب، ولما ظهر منه من الأشياء التي لا ينبغي أن يظهر من الامام
ثم إن عبد الله مات بعد أبيه بسبعين يوماً

If The Muqassir does not backtrack his belief that ***“the Imam will deck the cards just so such that positions that become overwhelmingly dominant within the Ta’ifa will always be the true one”***.

Then, I will assume he believes the Imam **‘decked the card’** such that Abdullah al-Aftah was believed by majority of Shi’i scholars to be the Imam. And that is the true position!

If The Muqassir believes Abdullah al-Aftah is the true Imam, he should come out and state his case plainly!

If he doesn’t believe this, can see he how ***“the Imams were doing Taqiyya even within the Taifa to such an extent that the overwhelmingly dominant position could be false, with the truth remaining only in the hands of an ‘elite few”***

The elite few in the case of Abdullah al-Aftah being Imam al-Kadhim and his closest companions?

This is why Imam al-Sadiq told his close companion Jamil ibn Darraj, whom in the words of The Muqassir is ***“no small-name in the Madhhab in his own right (also a member of the Aṣḥāb al-Ijmā’)”*** the following:

(Rijal al-Kashi, vol 2, page 521)

“Abi Abdilah [al-Sadiq] said to me:

O Jamil, do not inform our companions what they do not have ijma’ (consensus) on - lest they call you a liar”

حدثني أحمد ابن محمد بن عيسى، عن عمر بن ع :حدثني علي بن محمد، قال :محمد بن مسعود، قال -
يا جميل لا تحدث أصحابنا ب :بد العزيز، عن جميل بن دراج، عن أبي عبد الله عليه السلام قال، قال لي
ما لم يجمعوا عليه فيكذبوك

The Muqassir knows that our religious principles can't be based on ijma'.

The brother knows this as a fact, but him claiming we can derive ahkam from ijma' is simply him running away from the difficult questions.

1. The badaa' of Ismail ibn Ja'far and Muhammad ibn Ali al-Hadi

Doesn't the concept of badaa consist of Allah revealing his true will after the majority of Shi'a believed that Ismail ibn Ja'far and Muhammad ibn Ali al-Hadi were to succeed their fathers?

Was the consensus of majority of Shi'a upon haqq or batil?

The Imam did not change his followers' opinions until Ismail and Muhammad died, and Allah revealed his true will.

1. What about the fact that only a minority of Shi'a believed Imam al-Mahdi was alive during al-Ghayba al-Sughra and several decades that follow?

Al-Nu'mani (student of Kulayni who lived through al-Ghayba al-Sughra & Kubra says:

(Nu'mani's al-Ghayba, vol 1, page 157)

*“These hadiths are indicative of what has become of the conditions of the sects affiliated with Shi'ism who opposed the upright minority following the **Imamate of al-Khalaf ibn al-Hasan al-Askari** (peace be upon him), because the majority of them (Shi'a) say:*

Where is he? And how would this be? How long will he be absent? How long does this live?

His ghayba has been for more than eighty years bow, some of them say that he is dead, and some of them deny his birth and deny his existence with one, and mock those who believe in him, and among them are those who exclude the period and extend the period, and do not see that God is in his ability, his authority, his past and his management, able to extend Imam al-Mahdi's lifetime..”

وهذه الأحاديث دالة على ما قد آلت إليه أحوال الطوائف المنتسبة إلى التشيع ممن خالف الشريعة المسأين ه :، لأن الجمهور منهم من يقول في الخلف (عليه السلام) تقيمة على إمامة الخلف بن الحسن بن علي و؟ وأنى يكون هذا؟ وإلى متى يغيب؟ وكم يعيش هذا؟ وله الآن نيفوثمانون سنة، فمنهم من يذهب إلى أن ه ميت، ومنهم من ينكر ولادته ويجحد وجوده بواحدة، ويستهزئ بالمصدق به، ومنهم من يستبعد المدقو يستطيل الأمد، ولا يرى أن الله في قدرته، ونافذ سلطانه، وماضي أمره وتدييره، قادر على أن يمد لوليه في العمر كأفضل ما مده

• Ijma' of Classical Scholars

The Muqassir says:

al-Kashshi documents the following:

اجتمعت العصابة على تصديق هؤلاء الأولين من أصحاب أبي جعفر عليه السلام و أبي عبد الله عليه اأفقهالأولين ستة زرارة و معروف بن خربوذ و بريد و أبو بصير الأ: لسلام و انقادوا لهم بالفقه، فقالوا و أفقه الستة زرارة :سدي و الفضيل بن يسار و محمد بن مسلم الطائفي، قالوا

The whole sect is united in deeming truthful these foremost ones amongst the companions of Abi Ja'far and Abi Abdillah, and have submitted to them with respect to Fiqh, so they said: The most Afqah (knowledgeable) of the foremost ones are six: Zurara, Ma'ruf b. Kharrabudh, Burayd, Abu Basir al-Asadi, al-Fudhayl b. Yasar and Muhammad b. Muslim al-Ta'ifi.

They also said: The most Afqah of the six is Zurara

• Evaluation:

The Muqassir citing al-Kashi's statement shows he has an incorrect idea of what ijma' was for the classical scholars.

A scholar claiming ijma' of the Shi'a or ijma' of the sect (العصابة - which does not mean the 'whole sect', but simply the 'sect').

This does not mean that the entire sect believed in this, nor even the majority of it!

Rather, ijma' could even be a consensus of a small number of scholars based on a hadith of our Imam.

The majority of scholars could for example have a differing consensus on the topic based on a contradictory hadith on the same subject.

Al-Shaheed al-Thani in Haqa'iq al-Imaan page 194, quotes **Allama al-Hilli in al-Tahdheeb:**

“Ijma' is hujja upon is if it contains the words of the Ma'sum (infallible).

Every group - whether it is plentiful or little - and agreed upon something in which the Imam's words agreed with them. Then their ijma' is hujja because (of the Imam's words), not because of ijma in itself”

الإجماع إنما هو حجة عندنا لاشتماله على قول المعصوم، وكل جماعة قلت أو: قال العلامة في التهذيب . كثرت وكان قول الإمام في جملة قولهم إجماعهم حجة لأجله لا لأجل الإجماع انتهى .

For this reason, it is known among scholars that Shaykh al-Tusi in many cases cites different ijma' on the same subject in his works.

Because a consensus on a subject by scholars based on some hadith on a certain subject could exist, while another consensus among another group of scholars on the same subject could exist.

Ijma' in Shi'ism is not a view representing the entire sect, but represents a group of scholars joining to upon a hadith of the Ma'sum.

If one group sees a hadith said in taqiyya as binding, that is an ijma'.

The hadith you cite could have been said in taqiyya from Zurara, yes why not?

As we find out in my Mufaddal part 2 - he was known to be the town bully and did not accept the Imam's judgement.

Therefore, the statement of al-Kashi you cite shows two things:

(1) A group of scholars believed in Zurara among 5 others being most juristic. There is no evidence the entire sect or majority of it believed this.

(2) There is no evidence this consensus was in the Imams' times. Al-Kashi who died in 951 CE could have certainly cited a consensus of scholars after al-Ghayba al-Kubra.

Where is your evidence that this consensus was in the Imams' times and thus is binding - per your understanding?

Remember The Muqassir, always think critically before raising points! Do not take things in the dhahir in such a nonchalant way, the religion our Imams propagated really is far beyond the neat clear system you're imagining.

Your methodology will lead you to believe in deviant sects, as I've clarified - so be aware and wary.

With that said, let's go to the next point now.

2) Compare with the Qur'an and the Established Sunna

Overview

As explained in the overview of section 1, The Muqassir brings forward - while not realizing it - two different and contradictory methodologies in ahadith with regards to deriving ahkam per consensus.

This corroborates my idea that the Imams gave different methodologies to different companions, while of course the truth is in the hands of the 'elite few'.

Giving totally different and contradictory methodologies will be further analyzed in this section, but with regards to hadiths telling us to derive ahkam from the Quran.

The Muqassir says:

“Another principle given by the Imams is:

اعرضوها على كتاب الله فما وافق كتاب الله عز وجل فخذوه، وما خالف كتاب الله فردوه

Compare it with the Book of Allah, so what agrees with the Book of Allah Mighty and Majestic then take it, and what opposes the Book of Allah then repudiate it”

The Muqassir says that, but what exactly is the “Book of Allah” here?

If it’s the apparent Quran between our hands, then our Imams prohibit us from interpreting the Quran with our personal opinions (Tafsir bil Ra’y).

There is a preponderance of ahadith on the subject of this prohibition.

Thus, taking upon this principle forbidding Tafsir bil Ra’y - the Imamiyyah scholars did not compare ahadith to the Quran until the emergence of Shaykh al-Tusi (which will be discussed in a separate post).

But why anyway is Tafsir al-Ra’y condemned?

- **The Imams, a Speaking Quran**

Imam Ali addresses the Sahaba imploring them to take the Quran with his interpretation in it.

As they cannot interpret the Quran by themselves, they “speak to it but it will not speak to them”.

However, the Sahaba refuse the Imam’s interpretation leading the Imam to hide his copy of the Quran with his interpretation and it will not be revealed to mankind until the rise of the Qa’im (the Mahdi).

Thus, we Shi’a can only have snippets of what is the true understanding of the Quran from the divine tafsir shared to us by the Imams. We cannot understand the Quran individually.

(Al-Kafi, vol 1, page 61)

“That is the Qur’an, so speak to it and it will not be spoken to you.

I will tell you about it, for it contains knowledge of what has passed, knowledge of what will come to the Day of Resurrection, and judgment between you and a statement of what you have become about it, so if you asked me about it, I would have taught you.”

ذلك القرآن فاستنطقوه ولن ينطق لكم، أخبركم عنه، إن فيه علم ما مضى، وعلم ما يأتي إلى يوم القيامة، وحكم ما بينكم وبين ما أصبحتم فيه تختلفون، فلو سألتموني عنه لعلمتكم.

Because the true understanding of Quran was preserved only in Imam Ali's interpretation (which later Imams inherited), Imam al-Sadiq confirms his companion's words which says that:

(Al-Kafi, vol 1, page 169)

“The Quran is not a hujja except with a qayyim .. Ali was the qayyim of the Quran and his obedience was obligatory and was the hujja upon the people after the prophet”

A qayyim is an owner or manager, thus the hadith shows that the Quran alone cannot be understood.

In fact, the Quran is the Imams themselves! They personify the Quran and we can only understand it through them.

Hence, it is demeaning to the status of the Imam to understand the Quran except through their words.

Thus, even if we reach a correct conclusion for our interpretation - we will not be rewarded for it. If it is not based on the words of the Ahlulbayt, ruling it as “ra’y”.

(Tafsir al-‘Ayyashi, vol 1, page 17)

“Abi Basir narrated from Abi Abdilah al-Sadiq that he said:

‘Whomever interprets the Quran with his personal interpretation.

If he reaches a correct conclusion, he will not be rewarded. If he reaches an incorrect conclusion, he is farther away (from the Ahlulbayt) than the heavens”.

عن أبي بصير عن أبي عبد الله عليه السلام قال: من فسر القرآن برأيه ان أصاب لم يوجر و أن أخطأ فهو أبعد من السماء

Not only this, but we have a very significant and huge plethora of ahadith prohibiting us from qiyas (comparative personal analysis) and ra'y (personal interpretation, with no basis in Ahlulbayt's words) in deriving ahkam from religion.

So how can we possibly directly compare ahadith the Quran?

If the Quran itself cannot be understood except through its qayyim (the Ahlulbayt), and we are not rewarded for interpreting the Quran individually.

Unless, of course, by telling his companions to compare ahadith to the Quran - the Imam was doing taqiyya from intimidating companions casting fear on the Shi'a, and whom strongly espoused Ra'y.

A prominent example, and the most prominent of them all whom was the subject of my Mufaddal part 2 is Mr. Zurara (ra).

“On the authority of Ibn Maskan:

We discussed with Zurara about matters regarding of the lawful and the forbidden, and he said a statement according to his Ra'y.

I said: Did you say this based on a narration or your Ra'y?

He said: Indeed, is personal opinion (Ra'y) is not better than narrations?”

حدثني العبيدي عن يونس عن ابن مسكا: حدثني جبرئيل بن أحمد، قال: حدثني محمد بن مسعود، قال 2
أبرأيك هذا أم برأي: فقلت. بذاكرنا عند زرارة في شئ من أمور الحلال والحرام فقال قولاً برأيه: بن، قال
إني أعرف أو ليس رب رأي خير من أثر؟ ه؟ فقال

I showed in my posts that interpreting the Quran from personal opinion by comparing ahadith to it is a staple of Zaydism.

And that there are identical ahadith in Zaydism telling us to compare reports to Quran and sunnah.

For what purpose would the Imam offer two totally contradictory methodologies?

One establishing his status as Imam firmly, the other giving the companions a free pass in deriving ahkam from the Quran despite his presence among them.

One would have to be in taqiyya and it is self-evidentiary that the latter is said in taqiyya in fear of his Ra'y-oriented companions who set a campaign of intimidation to establish their views.

Considering the brother takes a dhahir approach to deen, let him reflect over the following verse:

“And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day” (4:59)

Does Allah tell us in case of contradiction (disagreement) to simply refer to Allah (the Quran).

Or is the messenger (ahadith) necessarily included in the equation?

If the two are inseparable, then one cannot understand the Book without the sunnah.

The sunnah defines the Book. Our fallible understanding is nothing compared to the wahi (direct divine instructions) to the Prophet and Imams.

So can we truly compare ahadith to Quran alone? The answer is no, and our Imams' command to do so was nothing short of taqiyya.

I will conclude this subsection with what Shaykh al-Saduq said, as The Muqassir chooses to ignore it and sees it as implausible for the Imams to partake in taqiyya from their companions:

(‘Ilal al-Shara’ie, vol 2, page 347)

“He (the Imam) wore it out of taqiyya. Indeed, he informed Hudhayfa ibn Mansur that it is the clothing of people of hellfire - because he trusted him.

Whereas a group of Shi'a came to him (the Imam) asking him about wearing black, and he did not trust them in keeping the secret so he excercised taqiyya on them."

لبسه للتقية وإنما أخبر حذيفة بن منصور بأنه لباس أهل النار لأنه إنتمنه وقد دخ (قال مؤلف هذا الكتاب ل إليه قوم من الشيعة يسألونه عنالسواد ولم يثق إليهم في كتمان السر فاتقاهم فيه

- **The Muqassir's Empty Rhetoric**

The Muqassir uses rhetoric to make it seem as if there are contradictions in my post with regards to comparison of the Quran.

This rhetoric however has no actual value, as the reader can freely observe no contradiction in my positions.

"At one point he says 'there is no such thing as conformance to the Qur'an"
=

I present the idea that there is no such thing as presenting ahadith to dhahir Quran. Thus, the report instructing us to make sure reports conform to the Quran are said in taqiyya.

And thus, not a principle the Imams intended for Shi'a. Check.

"Later 'so how can we possibly compare to the Quran as instructed by our Imams'" =

Re-confirming to readers it is not possible to present ahadith to dhahir Quran and casting doubt on it. Check.

"yet again 'Thus, rejecting a hadith based on 'comparison' to the Quran is impossible'. =

I confirm my stance for the 3rd time, that it is not possible to compare ahadith to the dhahir Quran.

Where exactly is the contradiction, The Muqassir?

Why the use of rhetoric with empty content to present the illusion that, as silly as it is, you are "winning"?

Do you not seek the truth, brother? Why the immaturity? May Allah guide you.

But now, let us return to The Muqassir's post.

- **The Batin and Yunus**
- **The Batin**

The Muqassir says the existence of batin interpretations

"In fact this principle is very workable, and the Qur'an having a Batin (esoteric side) does not make it defunct since the book has Muhkam Dhawahir which should not be contradicted as a first check or safe-guard against Ghulati tampering (it's not a closed Book to us on all its levels). In other words, the Imams words can never contradict (in the true sense) any aspect of the Qur'an (be it Dhahir available to us or Batin available to them) since the Imams are the best preservers of it."

I totally agree with The Muqassir here!

The Imam's tafsir does not contradict in the true sense. The true sense being both are words of Allah. I never claimed the opposite.

Rather, they contradict in the apparent (dhahir) sense.

Take a look at the following example:

(Tafsir al-'Ayyashi, vol 1, page 44)

"I asked Aba Abdilah [al-Sadiq] as) about Allah's words:

"O Bani Israel"

*He (the Imam) said: **It is specific to Al Muhammad**"*

سألته عن قوله: عن محمد بن علي عن أبي عبد الله عليه السلام قال - 44
هي خاصة بآل محمد: قال " يا بني إسرائيل "

Think for yourself, The Muqassir.

How exactly are we supposed to arrive at such a conclusion that when Allah says “O Bani Israel” in the Quran, he addresses Al Muhammad specifically?!

And not the Jews of Banu Israel.

Exactly. We cannot!

Thus, the batin interpretation being the sole privilege of the Imams and the fact we can’t arrive to it independently proves that there is no such thing as comparing ahadith the Quran.

Comparing ahadith to the above verse for example would lead me to believe the verse is speaking about Banu Israel specifically.

But the Imam’s hidden (batin) interpretation that he revealed is that the verse actually speaks about Al Muhammad specifically.

Thus, our comparison directly to the dhahir Quran alone, which will lead us to believe it speaks about Banu Israel, is plainly wrong.

And there are many other examples like this.

So think critically.

- **Yunus ibn Abd al-Rahman and the Qommis**

The leading scholar of Qom at the time of Imam al-Ridha was a man named Ahmad ibn Muhammad ibn Isa.

There were difficult ahadith which he could not accept, such as ‘Salat’ (prayer) being a man (explained in part 1) - which was a staple of Khattabite beliefs.

Imam al-Ridha responds to him that these beliefs are “are not part of our religion therefore disassociate from it”. This is out of taqiyya as we will show shortly.

(Rijal al-Kashi)

“Ahmad b. Muhammad b. Isa said: It was written to him (i.e. the Imam al-Askari) about a group ‘that speaks (i.e. disseminates their beliefs) and reads-out reports which they attribute to you and to your forefathers, the contents of which repel the hearts, but it is not permissible for us to repudiate them since they are being narrated on the authority of your forefathers, nor can we accept them because of what they purport ...

Among their beliefs is that they say the words of Allah the Exalted: “Verily Salat safeguards from indecency and wrong-doing” (29:45) refers to a man (i.e. Salat is embodied in a man), not to prostration nor bowing.”

كتب إليه في قوم يتكلمون و يقرءون أحاديث ينسبوننها إليك و إلى آ: قال حدثنا أحمد بن محمد بن عيسى بآنك فيها ما تشمنز فيها القلوب، ولا يجوز لنا ردها إذا كانوا يروون عن آبائك عليهم السلام، و لا قبوله من أقاويلهم أنهم يقولون إن قول الله تعالى إِنَّ الصَّلَاةَ تَنْهَعِنَ الْفَحْشَاءَ وَ الْمُنْكَرَ معناها رج ... لما فيها ل، لا سجود و لا ركوع

One may wonder where Ahmad ibn Muhammad was hearing these ahadith, the main source of this controversy.

We shouldn't look any further as that man also caused controversy in Basra with the ahadith he presented, which the Basrans could not accept.

That was Imam al-Ridha's deputy Yunus ibn Abd al-Rahman!

He was insulted and backbitten so much that he (Yunus) came out crying.

The Imam then tells Yunus to not share these difficult ahadith with people who cannot comprehend it. Lest they call the hadith a lie.

(Rijal al-Kashi)

“We were with Abu al-Hasan al-Ridha, peace be upon him, and with him was Yunus ibn Abd al-Rahman, when a group of people from Basra sought permission to enter [upon the Imam]

So Abu al-Hasan, peace be upon him, gestured to Yunus: Enter the house (to be away from the crowd) - and his (the Imam's) house is covered by a curtain - and do not move until permission is given to you.

The Basrans entered and increased in their backbite and insults against Yunus until they got up, said their farewells to the Imam and left. Then Yunus was given permission to exit the house out he came out crying.

He said:

May God make me your ransom - I defending this faith, yet this is my condition among my companions (i.e, backbiting and insult).

Abu al-Hasan, peace be upon him, said to him: O Yunus, what do you have to do with what they say if your imam is satisfied with you?

O Yunus, tell the people what they recognize, and abandon telling them with what they do not recognize. It is as if you want God to be lied against in His throne (i.e, by people calling the hadith a lie).

Oh Yunus, what do you have to do if you had a pearl in your right hand - and the people said that's a 'camel' (and not a pearl). And then the people agree it is a pearl, does anything benefit you?"

I said: No.

He said: This is how you are, Yunus. If you were right and your imam was satisfied with you, what the people said would not harm you."

رجال الكشي: آدم بن محمد، عن علي بن محمد الدقاق، عن محمد بن موسى السمان، عن محمد بن عيسى بن عبيد، عن أخيه جعفر، قال: كنا عند أبي الحسن الرضا عليه السلام وعنده يونس بن عبد الرحمن إذ استأذن عليه قوم من أهل البصرة، فأوماً أبو الحسن عليه السلام إلى يونس: ادخل البيت، فإذا بيت مسبل عليهستر، وإياك أن تتحرك حتى يؤذن لك، فدخل البصريون فأكثرُوا من الوقيعة والقول في يونس (1)، وأبو الحسن عليه السلام مطرق حتى لما أكثرُوا، فقاموا وودعوا وخرجوا، فأذن يونس بالخروج فخرج باكياً، فقال: جعلني الله فداك إني أحامي عن هذه المقالة، وهذه حالي عند أصحابي، فقال له أبو الحسن عليه السلام: يا يونس فما عليك مما يقولون إذا كان إمامك عنك راضياً؟ يا يونس حدث الناس بما يعرفون، واتركهم م، لا يعرفون كأنك تريد أن تكذب على الله في عرشه،

Why did the Imam tell Yunus to avoid telling the people what they recognize?

Simple. The ahadith Yunus shared caused so much controversy among the 'scholars', given that Yunus was the Imam's safer.

It led to some scholars conjuring up lies against him!

One of those scholars was Ahmad ibn Muhammad ibn Isa who later repented from his slander after discovering in a dream that Yunus was close to the Imam's heart.

(Rijal al-Kashi, vol 2, page 787)

*“Ali ibn Muhammad Al-Qutaibi, he said: Al-Fadl ibn Shathan told us, he said: **Ahmed ibn Muhammad ibn Isa repented and asked God's forgiveness for his slander of Yunus due to a vision he saw, in which Ali ibn Hadid (another deputy of Imam al-Ridha) was showing inward inclination towards Yunus and Hisham**”*

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كان أحمد ابن محمد بن عيسى تاب واستغفر: حدثنا الفضل بن شاذان قال: علي بن محمد القتيبي، قال - الله من وقبعتة في يونس لرؤيا رآها، وقد كان علي بن حديد يظهر في الباطن الميل إلى يونس وهشام

This would show **that Imam al-Ridha disassociating from the ahadith Ahmad ibn Muhammad ibn Isa spoke of is out of taqiyya.**

As evident by the Imam telling his safeer Yunus (who represents the Imam in word and action) to abandoning telling people what they do not recognize, from ahadith.

And Ahmad ibn Muhammad ibn Isa was one of the main instigators against Yunus who spread lies against him.

Moreover, abandoning telling people what they do not recognize.

As for example, Ahmad ibn Muhammad refused to believe Salat is a man because of his comparison of ahadith to the Quran.

Something which we know is imperissible, due to reasons discussed above, as it would be Tafsir bil Ra'y (interpretation of the Quran from personal interpretation).

Yunus abandoned telling people what they do not recognize so they don't deny it on premise of “contradicting the Quran”, denying the ahadith saying Salat is a man and claiming it's prayer per the dhahir Quran.

And he proceeded to tell these Ra'y oriented scholars willing to intimidate and terrorize, what they recognize of the Zaydi-like understanding of religion:

And that is:

فلا تقبلوا علينا خلاف القرآن، فإننا إن تحدثنا حدثنا بموافقة القرآن و موافقة السنة إنا عن الله و عن رسوله نحدث

“So do not accept on our authority that which is against the Qur'an, for we – when we narrate – only narrate that which is in agreement with the Qur'an and in agreement with the Sunna. We only narrate on the authority of Allah and on the authority of the prophet ...”

- **The Sunnah**

The Muqassir says:

“As for Abu al-Khattab, there are no praise reports that exist, and if they existed they were expunged after his fall, because accepting his disassociation as true is one of the relatively few things the Taifa was united upon.”

This should be quite enough to understand that The Muqassir's idea of 'established sunnah' is false.

If we take upon his idea - then we are following the sunnah as it was established by Shaykh al-Tusi, al-Saduq, and al-Kulayni.

Not the sunnah of our Imams.

Our classical scholars extinguished ahadith per their personal criteria. There was quite likely outside influence to the shared criteria of these decisions in some topics like Abu al-Khattab, but this will be a subject of another post inshallah.

So the Imams either gave us an impractical solution or their commandment to compare ahadith to the sunnah is restricted to some companions.

Because these companions had an undisclosed number of ahadith entrusted to them by the Imams, from which they can base their comparison.

For example, the established sunnah of Qazwin would be the ahadith brought to the city by the Imam's deputies directly back from the Imam in his letters to them, consisting of questions and answers. And this was indeed the state of such cities.

Other companions with no 'established sunnah' through such back and forths with the Imams and his deputies were instructed to follow different procedures than comparing ahadith to the sunnah.

For more insight on some of these different procedures and what they were, take a look at section "BC) Neat Fiqhi System?" of my Mufaddal part 1 which The Muqassir conveniently decides to ignore.

(3) The Imams do not Abrogate the Primary Law

The Muqassir says:

"What is clear in the reports of the Imams is that they considered the Muhammadan canon closed and declared that no new Law will come. Imam al-Sadiq says:

حلال محمد حلال أبدا إلى يوم القيامة، وحرامه حرام أبدا إلى يوم القيامة، لا يكون غيره و
"لا يجيئ غيره"

My response:

(Al-Kafi, vol 1, page 64)

"On the authority of Muhammad ibn Muslim, on the authority of Abu Abdullah, peace be upon him,

I said to him (the Imam): What is the matter with people who narrate on the authority of so-and-so from the Messenger of God, peace and blessings be upon him and his family - and are not accused of lying - yet something contradictory to it comes from you?

He (the Imam) said: The hadith is abrogated just as the Qur'an is abrogated."

العدة، عن أحمد بن محمد، عن عثمان بن عيسى، عن أبي أيوب الخزاز عن محمد بن مسلم، عن أبي ع
ما بالأقوام يروون عن فلان وفلان عن رسول الله صلى الله عليه وآله لا قلت له: بد الله عليه السلام قال
إن الحديث ينسخ كما ينسخ القرآن : يتهمون بالكذب فيجئ منكم خلفه؟ قال

• **Evaluation:**

Something The Muqassir does not understand is that the laws of Muhammad never stopped.

The reason is ahadith of the Prophet can continue to be abrogated by the Imams (as hadith above shows) is because any piece of knowledge the Imams have, any judging or reasoning comes from Allah then leaves to Rasul Allah then the Imams one by one.

That is why the Imams' knowledge in deen is equal to the prophet, that is how they preserve his knowledge.

The message of Muhammad continued, through the being of the Imams.

Hence whatever the Imams taught is also considered sunnah, as the sunnah did not die when the Prophet died. But remained alive with the Imams.

(Al-Kafi, vol 1, page 255)

"Imam al-Sadiq said:

No knowledge leaves Allah except that it is first received by Rasul Allah then Amir al-Mu'mineen, then the Imams one by one.

So that the last of us is not more knowledgeable than the first of us"

علي بن إبراهيم، عن محمد بن عيسى، عن يونس بن عبد الرحمن، عن بعض أصحابه، عن أبي عبد
ليس يخرج شئ من عند الله عز وجل حتى يبدأ برسول الله صلى الله عليه وآله ثم بأم: الله عليه السلام قال
ير المؤمنين عليه السلام ثم بواحد بعد واحد، لكيلا يكون آخرنا أعلم منا أولنا

This being the case, if for example the Imam mandates the fast of Shaban as a Fardh to some of his companions - he absolutely has the right to do so.

Because it is as if the Prophet mandated it as fardh.

Thus the last hope of the Muqassir to somehow limit the Imams' privileges and power by claiming that the Imam cannot order his companion to pray at a different time (for a purpose) is dashed!

Conclusion

If The Muqassir wishes to resolve the problems of contradictions in our corpus, he should look beyond the dhahir.

His methodology is like the methodology of someone who believes George Bush invaded Iraq to spread democracy, believing in what Bush said in the dhahir.

While foresaking the batin - where the true reasons of the invasion lay, and that it was a war for oil among other reasons.

The batin is where the truth of the Imam lays, and the batin entrusted to righteous companions and sufara' on the likes of al-Mufaddal ibn Umar and Muhammad ibn Sinan (the sufara' of Imams al-Sadiq and al-Jawad) respectively are where we should seek our deen.

It is nice to see The Muqassir to have an interest in early Shi'i history, but it is best for him to avoid edgy "research" which offer no hindsight nor critical examination - but only superficialities.

The madhhab has already made its mind about al-Mufaddal ibn Umar, that at least at one stage he was a believer. So The Muqassir dismissing Mufaddal's ahadith entirely by claiming he was always a ghali is quite dishonest and I hope to see the brother change his ways.

Part 3: Examples Of Batinism

In our last part of the Abu al-Khattab chapter, our topic of discussion was centered on the *batini* nature of our Imams which led to our Imam's companions being cursed the way they were.

We learned that we cannot compare the ahadith of our Imams to the Quran to affirm their probative value - because the Imam is the Quran itself.

We cannot compare the ahadith of our Imams to the sunnah - because the Imam is the sunnah itself.

In other words, the idea that there is no methodology, rule or law by which our Imams must adhere to.

Rather - the Imams ARE the law itself.

Thus, it is possible for their commands to be contradictory - or even have no basis in mainstream Islamic belief.

In essence, the Imam can issue ahadith and fatwas providing a "subjective" truth to different companions due to their level of comprehension - while the giving "objective" truth only to his most trustworthy companions.

The further one studies the ahadith of the Babs (sufara' of the Imam), the further the batini nature of these reports reveals a faith nearly completely alien to not only the mainstream Shi'i conception - but also Islam.

Therefore, the purpose of this part is to shed more light on the feasibility of such a conception by providing examples the Imam using their batin authority in guiding the Shi'a.

Let us get started
Bismillah!

Defining Deen by the Batin

1. Days of Ramadan?

(Al-Kafi, vol 4, page 79)

“Narrated Muadh ibn Katheer, on the authority of Abu Abdullah (peace be upon him) who said: ***The month of Ramadan is only thirty days, and by Allah - it never decreases from that.***”

(محمد بن يحيى، عن محمد بن الحسين، عن ابن سنان، عن حذيفة بن منصور، عن معاذ بن كثير، عن أبي عبد الله شهر رمضان ثلاثون يوما لا ينقص والله أبدا: قال (عليه السلام

• Evaluation

Mainstream Islamic fiqh - both Sunni and Shi'i - dictates that the holy month of Ramadan can extend for 29 or 30 days.

Our Imams however issued contradictory commands. One conforming to mainstream thought, the other ruling that Ramadan lasts for a static 30 days.

Most Shi'i scholars took the mainstream view, except Shaykh al-Saduq who mentions the ahadith of the latter in Man La Yahduruhu al-Faqih (vol 2, page 169).

By including the ahadith of Ramadan being 30 static days, al-Saduq is making a statement that he believes in the hadith's authenticity and issues a fatwa for others to take upon it.

As al-Saduq says in the introduction of Man La Yahduruhu al-Faqih:

“I have listed only ahadith which I issue a fatwa in favor of - and whose authenticity I rule upon, and I believe in it that it is an argument (hujja) between me and my Lord.”

وصنفت له هذا الكتاب بحذف الأسانيد لئلا تكثر طرقه وإن كثرت فوائده، ولم أقصد فيه قصد المصنفين في إيراد جم وأعتقد فيه أنه حجة فيما بيني وبين ربي (1) يع ما رووه، بل قصدت إلى إيراد ما أفتي به وأحكم بصحته

Now, the true question is:

Why would the foremost scholar al-Saduq take upon a fatwa in a hadith contradicting mainstream Shi'i (and overall Islamic) thought?

Simple. He believed the hadith adhered by most Shi'a to be a case of taqiyya performed by the Imam.

(Al-Saduq's Ma'any al-Akhbar, page 157)

“The Ahl al-Bayt, peace be upon them, do not differ, but they issue fatwas to the Shi'a with the matter of truth.

And perhaps they issued them fatwas in taqiyya. Whatever difference in their (Imams) words is out of taqiyya, and taqiyya is mercy to the Shi'a."

إن أهل البيت عليهم السلام لا يختلفون ولكن يفتون الشيعة بمر الحق وربما أ: قال محمد بن علي مؤلف هذا الكتاب فتوهم بالتقية فما يختلفون قولهم فهو للتقية والتقية رحمه للشيعة

Al-Saduq believes the Imam gave fatwas representing the objective truth to only Shi'a he trusted, whereas the Imam exercised taqiyya from Shi'a he did not trust.

(‘Ilal al-Shara’ie, vol 2, page 347)

“He (the Imam) wore it (black clothing) out of taqiyya. Indeed, he informed Hudhayfa ibn Mansur that it is the clothing of people of hellfire - because he trusted him.

Whereas a group of Shi'a came to him (the Imam) asking him about wearing black, and he did not trust them in keeping the secret so he exercised taqiyya on them.”

لبسه للتقية وإنما أخبر حذيفة بن منصور بأنه لباس أهل النار لأنه إئتمنه وقد دخل إليه قوم م (قال مؤلف هذا الكتاب ن الشيعة يسألونه عنالسواد ولم يثق إليهم في كتمان السر فاتقاهم فيه

It becomes increasingly obvious that al-Saduq believed the Imam’s fatwa of Ramadan being 30 static days (not any less) was the objective truth.

Whereas, the Imam hid this truth from most Shi'a (whom he did not trust) and issued a contradictory fatwa to them.

From this insight by the most prominent Shi'i muhadith in the post-Ghayba age, we can ascertain it is the Imam who defines the fareeda (obligatory act) and when it is carried out.

So can Abu al-Khattab can be blamed for taking the month of Sha’ban as a month of obligatory fasting, if we assume the Imam permitted this to him - even if it contradicts mainstream Islamic thought?

Can Mufaddal be blamed for praying Fajr before the ‘official time’ (as allegations by his opponents stated), if the Imam permitted this?

Definitely not to both. It is within the Imam’s batin powers to issue any commandment or provide any information in hadith, regardless of how contradictory it is.

But for us Shi'a to achieve ma’rifa (knowledge of the Imam’s status), we must strive to learn the objective truth by studying the words of the Imam’s Babs (sufara) and follow where they lead us.

Even regardless of this information contradicting the basic foundation of Shi'ism which we grew up with.

1. Praying With Clothes Touched By Alcohol

(Al-Kafi, vol 3, page 407)

Abdullah ibn Muhammad to Abu Al-Hasan (peace be upon him):

May I be sacrificed for you - *Zurara narrated on the authority of Abu Jaafar and Abi Abdullah, may God's prayers be upon them both, in the matter of wine that falls on a man's clothes, that they (Imams) said:*

There is nothing wrong with praying with clothes has wine on it, however - it is forbidden to drink it (wine).

While *companions other than Zurara narrated on the authority of Abu Abdullah (peace be upon him) that he said:*

'If wine or wine gets on your dress - meaning intoxicant - then wash it if you know its location, and if you do not know its location, wash it all, and if you pray in it, repeat your prayer.'

So let me know (O Aba al-Hasan), upon what fatwa I will take?

He signed his (peace be upon him) handwriting:

Take upon what Abi Abdullah (peace be upon him) said.

جعلت فداك روى زرارة، عن أبي جعفر وأبي عبد ا: (عليه السلام) قرأت في كتاب عبد الله بن محمد إلى أبي الحسن وروى غير ز. لا بأس بأن يصلي فيه إنما حرم شربها: لله صلوات الله عليهما في الخمر يصيب ثوب الرجل أنهما قالا فاغسله إن عرفت مو - يعني المسكر - إذا أصاب ثوبك خمر أو نبيذ: أنه قال (عليه السلام) رارة، عن أبي عبد الله عليه السلام) فأعلمني ما أخذ به؟ فوقع بخطه - ضعه وإن لم تعرف موضعه فاغسله كله وإن صليت فيه فأعد صلاتك (عليه السلام) خذ بقول أبي عبد الله: (م)

• Evaluation:

One of Imam al-Kadhim's companions writes to the Imam, informing him the ahadith highlight two contradictory commandments regarding praying with clothes which have alcohol on them.

The companions says that one set of ahadith (narrated by Zurara) from Imams al-Baqir & al-Sadiq permit praying clothes befallen by alcohol. However, this alcohol is still forbidden.

However, another set of ahadith narrated by companions other than Zurara - from Imam al-Sadiq only - clarified that alcohol is forbidden and one must rinse his clothes from it.

If prayed with it, one repeat his prayer if alcohol touched his clothes.

Imam al-Kadhim implicitly affirms both ahadith, but tells his companion to take open the ahadith narrated by Imam al-Sadiq only.

There is no way to reconcile between the ahadith, both types of alcohol are clearly depicted to be forbidden.

Yet, it is the Imam who decides which hadith for you personally to take.

This shows that is **within the Imam's authority and power to make halal to one person, what he would make haram from another person.**

There is absolutely no limit to the Imam's power.

This contradiction - and the reason why Imam al-Sadiq's hadiths in both of the aforementioned fatwas contradict - is out of taqiyya. And such fatwas are binding on an individual, even if said in taqiyya.

(Al-Kafi, vol 2, page 217)

“On the authority of Abu Amr al-Kinani, he said:

Abu Abdillah (peace be upon him) said to me:

O Abu Amr! What if I told you a hadith or gave you a fatwa, and then you came to me after that and asked me about it, and I told you differently from what I told you previously, or I gave you a fatwa contradicting what I said previously, which one would you take? (i.e, the earlier hadith / fatwa or the one said later contradicting it?

I said:

I will take upon the later hadith / fatwa and leave the previous.

The Imam said:

You are right, O Amr. God only refused to be worshipped except secretly.

By by God, if you do that, it is better for me and you, God Almighty refuses to us in His religion except for taqiyya.”

وعن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن هشام بن سالم، عن أبي عمرو الك
أرأيت لو حدثتك بحديث أو أفيتك بفتيا ثم جئتني بعد ذلك ! يا أبا عمرو : (عليه السلام) قال لي أبو عبد الله : ناني قال
فسألتني عنه فأخبرتني بخلاف ما كنت أخبرتكم أو أفيتكم بخلاف ذلك بأيهما كنت تأخذ؟
قد أصبت يا با عمرو، أبا الله إلا أن يعبد سرا، أما والله لئن فعلتم ذلك إنه لخير لي : بأحدثهما وأدع الآخر فقال : قلت
ولكم، أبا الله عز وجلنا في دينه إلا التقية.

In the midst of these contradictions, one can only be relieved from the burden and shackles of the taqiyya commandments the Imam bound you to through ma'rifa of His status.

You cannot simply say the Imam ordered the cursing of Fulan and Fulan is the objective truth. Rather, it was a commandment the Imam bound to companions he did not trust.

Thus if you seek a glimpse of the objective truth, then follow the path and hadith of the Babs.

1. Permissibility of Seafood

It is not hidden that mainstream Shi'ism sees consumption of all sea animals to be forbidden except prawn and fish which has scale.

Shi'i jurists (such as al-Hurr al-'Amili in Wasa'il al-Shi'a, vol 24, p 130) cites ahadith such as the following prove that fish which has no scale is indeed forbidden.

• Supporting claim:

(Al-Kafi, vol 6, page 219)

“On the authority of Muhammad ibn Muslim, he said: Abu Jaafar, peace be upon him, recited to me something from the books of Ali, peace be upon him, and said:

‘Through this, I forbid you from catfish, al-Zameer (form of catfish), al-Marmahi, al-Taffi and al-Tuhhal (types of fish).’

He said: I said: O son of the Messenger of God, may God have mercy on you - we are given fish which has no scale.

He (the Imam) said: Eat that has a scale of fish, and that which has no scale, do not eat it.”

1 * (آخر منه) * (باب)

عدة من أصحابنا، عن سهل بن زياد، ومحمد بن يحيى، عن أحمد بن محمد جميعا، عن ابن محبوب، وأحمد بن محمد -
أقراني أبو جعفر عليه السلام شيئا من كتب علي عليه ال : د بن أبي نصر جميعا، عن العلاء، عن محمد بن مسلم قال

يا ابن رسول الله يرحمك الله إنا :قلت :سلام فإذا فيهاأنهاكم عن الجري والزمير و المارماهي والطافي والطحال قال
كلما له قشر من السمك وما ليس له قشر فلا تأكله :نؤتى بالسمك ليس له قشر؟ فقال

- **Opposing claim:**

Muhammad ibn Muslim asks Imam al-Sadiq regarding the exact same fatwa he was given by Imam al-Baqir.

And he is given a contradictory answer:

(Tahdheeb al-Ahkam, vol 9, page 6).

“On the authority of Muhammad bin Muslim, he said: I asked Abu Abdullah, peace be upon him, about catfish, al-Zameer (form of catfish), al-Marmahi, al-Taffi and al-Tuhhal (types of fish)

He (Imam al-Sadiq) said: What is forbidden is only what God and His Messenger prohibited in His Book. But they (prophets) used to abstain from some foods, so we (Ahlulbayt) abstain from them.”

سألت أبا عبد الله عليه السلام عن :عنه عن عبد الرحمان بن أبي نجران عن عاصم بن حميد عن محمد بن مسلم قال
قل لا أ) يا محمد اقرأ هذه الآية التي في الانعام :الجري والمارماهيوالزمير وماله قشر من السمك حرام هو فقال لي
إنما الحرام ما حرم الله ورسوله ف :فقرأتها حتى فرغت منها فقال :قال (جد فيما أوحى إلي محرما على طاعميطعمه
ي كتابه ولكنهم قد كانوا يعافون أشياء فنحن نعافه

Imam al-Sadiq is telling Muhammad ibn Muslim that only food prohibited in the Quran is haram. Thus, Imam al-Sadiq makes it halal to Muhammad ibn Muslim to eat fish without scale as the only forbidden food in the Quran is pork.

Imam al-Baqir clarifies to Zurara what is forbidden in the Quran and how fish without scale is not forbidden there, thus it is not haram:

(Al-Istibsar, vol 4, page 60)

“On the authority of Zurara, he said: I asked Aba Jaafar, peace be upon him, about hagfish, and he said: What is hagfish?

So I explained it to him.

He (Imam) then said: (I do not find within that which was revealed to me [anything] forbidden to one who would eat it unless it be a dead animal or blood spilled out or the flesh of swine - for indeed, it is impure) (Quran 6:145) - to the end of the verse.

Then he (Imam) said: God did not prohibit anything from the animals in the Qur'an except the pig itself.

And everything from the sea which does not have scale is not haram. Rather, it is merely makrooh.

سألت أبا جعفر عليه السلام عن الجريث فق: الحسين بن سعيد عن محمد بن أبي عمير عن ابن أذينة عن زرارة قال
وما الجريث؟ قال
فنعته له فقال: (لا أجد فيما أوحى إلي محرماً على طاعم يطعمه)
(1) إلى آخر الآية ثم قال: لم يحرم الله شيئاً من الحيوان في القرآن إلا الخنزير بعينه، ويكره كل شيء من البحر ليس له قشر مثل الورك وليس بحرام إنما هو مكروه.

- **Evaluation:**

Looking at these hadith, one may be tempted to say that the Imam's fatwa permitting fish without scale is said in taqiyya. Why? Because it confirms to Sunni fiqh, in that all seafood are halal.

One, however, must not rush to make such a generalized statement.

It is evident the the Hanafi school (the largest Sunni school of thought) actually regulates the consumption of seafood. Just like modern mainstream Shi'i, food such as crab and lobster are forbidden.

“According to the Hanafi sect, fishes such as turbot, carp, flipper and eel are permissible to eat. However, sea vermins such as crab, mussel, oyster, lobster, crawfish and prawn are not eaten. Also, other water animals which are not in the shape of fish such as walrus, sea pig etc. are not eaten as well. According to other three sects (Shafi, Maliki, Hanbali), all of the sea foods are eaten.”

Who's to say that the Imams did not issue the fatwa forbidding fish without scale, out of taqiyya from Sunnis?

And who's to say that the Imams did permit all seafood, out of taqiyya from Sunnis?

What if both were said in taqiyya?

Just because Imam al-Baqir said he found the prohibition in Kitab Ali does not mean this is a definitive prohibition. Rather, the Kitab of Imam Ali continuously changes per circumstance, “It travels with precision, like the Sun and Moon”. (Re: my article on Allama Majlisi: Nuqsan al-Quran, part 5).

The matter of the fact is that there is no inherent prohibition in either commandment. The Imam makes halal and haram whatever he wishes, and can give contradicting information, to whomever he wishes.

However, why are we choosing one set of ahadith over the other? Even though one set clearly and explicitly describes fish without scald as ‘makrooh’ and ‘not forbidden’?

Because it is due to the consensus of classical and later Shi'i scholars aiming to make Shi'ism clearly defined and fiqh-oriented - so as to make it closer to "orthodoxy", to Sunnism.

This poses an important question:

Is Shi'ism today following the religion of the Imams, or are we following a religion - a bulk of which is carefully crafted by later jurists?

Are we cursing personalities - from the Imam's companions - whom the Imams wanted us to curse? Are we following ahkam our Imams wanted us to follow?

Think critically, dear brothers and sisters.

1. Voiding the Dhahir, In Favor of the Batin

(Bihar al-Anwar, vol 100, p 138 - from Tafsir al-Qummi)

“On the authority of Ishaq bin The Muqassir, he said: I asked Abu Ibrahim (al-Kadhim) peace be upon him, about the saying of God Almighty, ‘Who is it that would loan Allah a goodly loan so He will multiply it for him and he will have a noble reward? ‘Quran 57:11)

He said: It was revealed about the Silat al-Rahm (i.e, verse is about spending on one's family and relatives)."

أحمد بن إدريس، عن أحمد بن محمد، عن علي بن الحكم، عن أبي المعز، عن إسحاق بن ع: تفسير علي بن إبراهيم من ذا الذي يقرض الله قرضاً حسناً فيضاعفه له وله أجر " سألت أبا إبراهيم عليه السلام عن قول الله تعالى: مَارَ قَالَ نَزَلَتْ فِي صَلَةِ الْأَرْحَامِ: قَالَ (4) " كَرِيم

“On the authority of Al-Khaybri and Yunus ibn Dhubyān who said: We heard Abu Abdullah, peace be upon him, say, “There is nothing more beloved to God than giving one’s dirhams to the Imam.””

For who does so, God will give him dirhams in Paradise as big as the mountain of Uhud.

Then he (Imam) said: God Almighty says in his book: “Who is it that would loan Allah a goodly loan so He will multiply it for him and he will have a noble reward? ‘Quran 57:11)”

He said: Wallah, this verse is exclusively referring to Silat al-Imam (i.e, giving the Imam your money).”

عدة من أصحابنا، عن أحمد بن محمد، عن الوشاء، عن عيسى بن سليمان النحاس، عن المفضل بن عمر، عن الخي سمعنا أبا عبد الله عليه السلام يقول ما من شيء أحب إلى الله من إخراج الدراهم إلى الإمام: بري ويونس بن ظبيانقالا: إن الله تعالى يقول في كتابه: وإن الله ليجعل له الدرهم في الجنة مثلجبل أحد، ثم قال هو والله فيصلة الإمام خاصة: قال " (5) من ذا الذي يقرض الله قرضا حسنا فيضاعفه له أضعافا كثيرة "

- **Evaluation:**

We can observe that the Imam redefined verses and their commandments, as he wished.

While the dhahir of the verse is about spending righteously generally (including on relatives, which it was revealed about), the Imam makes the batin interpretation of the verse as the only interpretation and commandment to be derived from the verse.

And that is:

One must give the Imam his money (khums).

And just like this, the Imam used his batin authority to redefine many commandments and void their dhahir. As will be shown in the final example of this part below.

1. **‘Awrah of Non-Muslims**

(Al-Kafi, vol 6, page 501)

“Abi Abdillah al-Sadiq said:

‘Looking at the ‘awrah of whomever is not Muslim is like looking at the ‘awrah of a donkey’”

27

- علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن غير واحد، عن أبي عبد الله عليه السلام قال: النظر إلى عورة من ليس بمسلم مثلنظرك إلى عورة الحمار

- **Evaluation:**

In Islam, 'Awrah is defined as intimate parts of a person which must be covered, especially which cause sexual excitation. And it is obligatory for the believer to not look at these parts.

The Imam however declares that a non-Muslim (i.e, non-Shi'i) has no 'awrah like other humans. Rather, one is free to look at their intimate parts because it is like looking at the intimate parts of a donkey.

The purpose of the hadith is not to permit sexually inclined gaze at non-Shi'a, rather - it is to highlight the spiritual shame that they are in by virtue of not being Shi'a.

Similar to the shame Allah put prophet Adam to, as he made him descend onto earth naked (7:22), as punishment.

Thus, the Imam transcends the conventional fiqhi definition of 'awrah by using his batin interpretation to place non-Shi'a in the same category as animal awrah.

The batin (non-Shi'a = animals) thus voids the dhahir (human awrah treated equally, aside from concubines).

As with the previous example of al-Saduq, traditionist scholars such as Saduq and Kulayni took upon the Imam's batin fatwa.

The muhaqiq (editor) of al-Kafi vol 6 says:

“It is apparent from the author (al-Kulayni) and Ibn Babawayh (al-Saduq) - may Allah have mercy upon them - their belief in the commandment of this report.

While it is apparent from al-Shahid (al-Thani) and a group (of scholars) that there is no dispute in it being forbidden.”

يظهر من المؤلف وابن بابويه رحمهما الله القول بمدلول الخبر ويظهر من الشهيد و جماعة عدم الخلاف في التحريم

Part 4: Identity Of The Imam

In our last part of this chapter, we discussed the concept of batinism and how it is implemented.

Evidently, the idea is very confusing to some because modern Shi'ism has limited the powers of the Imam.

Given that we learned more on how the process of batinism happens, we need now to study why it happens.

Thus - the obvious question is raised.

What is the justification behind giving the Imam authority to issue fatwas and ahadith, as he sees fit - without being subordinate to the dhahir "Quran and sunnah"?

To investigate this question, this section will challenge mainstream, modern Shi'i conception of Imamate.

Through an examination of Shi'i ahadith, we will try to get a picture of how the Babs viewed our Imams, and see things through their lens.

To understand their *raison d'être* of believing the Imams can change Sharia, beyond the superficialities of defaming heresiographies. But rather - to focus on the basis of their beliefs.

The purpose is to provoke critical thinking - not to highlight my personal view, because as someone interested in my research once said:

"Nothing should be closed off from questioning. If we believe there is evidence to demonstrate that a theological or historical event are indeed true, then we should not shy away from answering questions about these things"

So without further adue
Let us begin!

Identity of the Imam

One of the basic foundations we have of the modern Shi'i conception of Imamate, is that there are 12 different Imams. Equal in knowledge, but supersede each other in rank by virtue of seniority.

The greatest Imam of them would be Imam Ali, from whose lineage Imamate existed. The great prophet (and Imam) superseding even Ali - is prophet Muhammad.

But just how true is this difference?

One of the defining facets of the distinction between Imams is that none should be called “Amir al-Mu’mineen” (Commander of the Faithful) except Imam Ali. Not even another Imam can be attributed this title.

The following hadith highlights this idea:

(Al-Kafi, vol 1, page 411)

Narrated Umar ibn Zahir, on the authority of Abi Abdullah (al-Sadiq) peace be upon him, that he said:

“A man asked him (the Imam) about the Qaim - will he (the Qa’im) be greeted with the title of “Amir al-Mu’mineen”?”

He (Imam al-Sadiq) said: No, that is a name that God named the Commander of the Faithful (Imam Ali), peace be upon him, with which no one was named before him.”

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حدثني إسحاق بن إبراهيم الدينوري عن عمر بن زاهر، عن أبي عبد الله: محمد بن يحيى، عن جعفر بن محمد قال - لا ذاك اسم سمى الله به أمير المؤمنين عليه ال: سأله رجل عن القائم يسلم عليه بإمرة المؤمنين؟ قال: عليه السلام قال سلام، لم يسم به أحد قبله

Naturally, like Shi’i ahadith in general, we find a hadith contradicting the above hadith.

In the following hadith from Shaykh al-Mufid’s al-Ikhtisas, Imam al-Sadiq accepts someone addressing him (Imam al-Sadiq) as Amir al-Mu’mineen.

When the Imam’s companion was puzzled how al-Sadiq can accept that title, Imam al-Sadiq said that the Imams are equal. What is allocated for the first of them (Prophet Muhammad & Imam Ali) is allocated for all of the Imams, until the last (Imam al-Mahdi).

(Al-Ikhtisas, page 268)

“On the authority of Abu al-Sabah, the freed slave of the family of Sam, he said:

We were with Abu Abdullah (al-Sadiq), peace be upon him, Abu al-Maghra and I, when a man from the people of al-Sawad (i.e, southern Iraq) entered upon us and said (to Imam al-Sadiq):

Peace be upon you, O Amir al-Mu'mineen.

Abu Abdullah said to him: Peace, mercy and blessings of God be upon you.

*Then he (Imam) drew him and made him sit beside him, so I said to Abu Al-Maghra, or Abu Al-Maghra said to me: **This name I did not believe anyone can be greeted by it except the Commander of the Faithful - Imam Ali, may the blessings of God be upon him.***

*The Imam then said me: **O Abu Al-Sabah, no servant will find the truth of faith until he knows that what is for the last of us is what is for the first of us.***"

عن أبي الصباح مولى آل سام، قال: كنا عند أبي عبد الله عليه السلام أنا وأبو المغرا إذ دخل علينا رجل من أهل السواد فقال: السلام عليكيا أمير المؤمنين ورحمة الله وبركاته، قال له أبو عبد الله: السلام عليك ورحمة الله وبركاته، ثم اجتذبه وأجلسه إلى جنبه، فقلت لأبي المغرا أو قال لي أبو المغرا: إن هذا الاسم ما كنت أرى أحدا " يسلم به إلا على أمير المؤمنين علي صلوات الله عليه، فقال لي أبو عبد الله عليه السلام: يا أبا الصباح إنه لا يجد عبد حقيقة الإيمان حتى يعلم أن ما لأخرنا ما لأولنا

- **Evaluation:**

A) Overview

The difference in connotation between the two above ahadith form a part of the greater debate on the nature of our Imams.

Are the Imams merely pious scholars, gifted with indirectly transmitted knowledge from God and some miracles?

Or are they more than that?

The first hadith would suggest that the Imams are distinct from each other in rank. Hence, the Qa'im cannot be addressed as 'Amir al-Mu'mineen'.

This would necessitate that the Imams do not receive knowledge that can be classified as *wahi* - as the only person receiving wahi (divinely inspired commands in religion, often verbal) is Prophet Muhammad.

As Shaykh al-Mufid says:

(Tashih I'tiqadat al-Imamiyyah, page 121)

“And we believe that Allah allows his hujjaj (Imams) to hear speech (of angels) regarding what will happen in the future - even after the Prophet.

However, this mustn't be called wahi because we have presented the ijma' (consensus) of Muslims that there is no wahi [to anyone] after the Prophet.”

في علم ما يكون، لكنه لا (11) وعندنا أن الله تعالى يسمع الحجج بعد نبيه صلى الله عليه وآله وسلم كلاما يلقيه إليهم بعد (13) [إلى أحد] من إجماع المسلمين على أنه لا وحي (12) يطلق عليه اسم الوحي لما قدمناه

This belief is problematic. If the Imams receive divinely inspired knowledge that is not labeled as **wahi** - which is specifically divinely inspired knowledge allocated for the infallibles learning and teaching the religion.

Then in that case, the contradictions in our Imams' ahadith can be explained away as the Imams learning the principles of religion incorrectly from their predecessors. Or to misinterpretation of the knowledge Allah inspired in them.

After all, what are they but pious scholars? With this belief, the knowledge between Imams is not truly equal and prone to mistake.

The second hadith meanwhile posits that the Imams are equal in every way. In rank and in knowledge. By Imam al-Sadiq holding the distinctive position of Amir al-Mu'mineen reserved only for Imam Ali, on the basis of “**what is for the last of us is what is for the first of us**”.

Then naturally, the prophetic position of prophet Muhammad - reserved only for him - would also be applicable to the rest of the Imams.

This idea would make more sense logically speaking, as the contradictions in our hadith would stem directly from divine wahi. If originating from wahi, the contradictions cannot be seen as contradictions or mistakes.

But rather, two mutually exclusive commands each with a different purpose but same source (divine wisdom).

However - we are not permitted to derive our religious commands from logic alone. For an objective reality of our Imams' nature and see which of the two above ahadith is relevant to our Imams' true teachings, we must look at the words of the Babs.

B) The Imams As Messengers?

We have learned from Imam al-Sadiq's hadith that later Imams held the distinctive position of Amir al-Mu'mineen reserved only for Imam Ali, on the basis of "**what is for the last of us is what is for the first of us**".

But is this assertion by the Imam an objective truth? Even if so, the later Imams simply holding Imam Ali's position has no effect on Sharia. Because Imamate is subordinate to Prophethood - and only prophets bring a new sharia.

To answer this enquiry - we must redefine our conception of Imamate through the lens of the Babs.

The Imam's holy gates (Babs) have transmitted to us ahadith showing that the position of "Messenger" (and thus also prophet) was held by the Imams.

Below are two ahadith by Jabir, the Bab of Imam al-Baqir highlighting this idea:

1. (Tafsir al-'Ayyashi, vol 2, page 123)

"On the authority of Jabir, on the authority of Abu Jaafar, peace be upon him, he said:

I asked him (the Imam) about the interpretation of this verse:

(And for every nation is a messenger. So when their messenger comes, it will be judged between them in justice, and they will not be wronged.) (Quran 10:47)

He (Imam) said:

The verse's interpretation in the batin is that every generation of this ummah has a messenger from the family of Muhammad, peace be upon them, who goes out to the generation to whom he is a messenger (to judge between them).

And they (Imams) are the saints and they are the messengers."

سألته عن تفسير هذه الآية: عن جابر عن أبي جعفر عليه السلام قال: تفسير العياشي:
قال (لكل أمة رسول فإذا جاء رسولهم قضى بينهم بالقسط وهم لا يظلمون)
تفسيرها بالباطن أن لكل قرن من هذه الأمة رسولا من آل محمد عليهم السلام يخرج إلى القرن الذي هو إليهم رسول
وهم الأولياء وهم الرسل

1. (Tafsir al-'Ayyashi, vol 1, page 49)

On the authority of Jabir, on the authority of Abu Jaafar, peace be upon him, he said:

*As for His saying: (But is it [not] that every time a messenger came to you, [O Children of Israel], with what your souls did not desire, you were arrogant? **And a party [of messengers] you denied and another party you killed.**)(Quran 2:87)*

Abu Jaafar, peace be upon him, said: That is the example speaking if Moses, and the messengers after him, and Jesus, was presented to the ummah of Muhammad, peace be upon him.

God said to them (Muslims): If Muhammad brings you what yourselves do not desire in allegiance to Ali, you become arrogant?

So a party [of Al Muhammad] you denied and another party you killed.

That is its tafsir in batin.”

أما قوله :عن جابر عن أبي جعفر عليه السلام قال :تفسير العياشي - ٨
ذلك مثل موسى والر :قال أبو جعفر عليه السلام (5) الآية إلى **(يعملون)** (أفكلما جاءكم رسول بما لا تهوى أنفسكم)
فإن جاءكم محمد بما :سل من بعده وعيسى صلوات الله عليه ضرب لامة محمد صلى الله عليه وآله مثلا فقال الله لهم
(6) لا تهوى أنفسكم بموالاة علي استكبرتم ففريقا من آل محمد كذبتم وفريقا تقتلون، فذلك تفسيرها في الباطن

Both of these ahadith transmitted by Jabir, reflected on beliefs held by our Imams’ later Babs such as al-Mu’ala ibn Khunays (a Bab of al-Sadiq):

(Rijal al-Kashi, p 145)

“On authority of Abi al-Abbas al-Baqqaq

Ibn Abi Ya’fur and Mu’ala ibn Khunays had a discussion.

Ibn Abi Yafour said: The awsiya’ are righteous, pious, scholars.

Ibn Khunays said: The awsiya’ are prophets.

So they entered upon Abi Abdullah, peace be upon him, and sat down.

Abi Abdillah, peace be upon him, started them and said: O Abdullah (ibn Abi Ya’fur), I am disassociate of what he said that: we (awsiya’) are prophets”

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عن محمد بن الحسين عن الرجال عن أبي مال (3) محمد بن الحسن وعثمان معا عن محمد بن زياد :رجال الكشي -
الأوصياء علما :تذاكر ابن أبي يعفور ومعلی بن خنيس فقال ابن أبي يعفور :ك الحضرمي عن أبي العباس البقباقي قال
مجل (4) فلما استقر :فدخل على أبي عبد الله عليه السلام قال :الأوصياء أنبياء قال :ء أبرار أتقياء، وقال ابن خنيس
أنا أنبياء : (5) يا عبدالله أبرأ مما قال :فبدأهما أبو عبد الله عليه السلام فقال :سهما قال

The mere fact the Bab affirmed this belief is supporting evidence for it having originated from the Imam’s orders grounded on objective truth.

The Imam's denial is notwithstanding, as the Babs are the Imam's *thiqat* (trusted elite) - to whom the Imam's shared their secrets, and represent him in word and action:

(Wasa'il al-Shi'a, vol 2, page 579)

“There is no excuse for our followers to doubt what our *thiqat* narrate.

They have known that we share our secrets with them and carry it over to them.”

But the question remains:

The Bab's testimony makes it established that the Imams held a prophetic position.

However, under what basis? And what implications does this have on their authority to define the Quran and Sunnah?

C) The Imams & Changing Ahkam of Quran & Sunnah

In (al-Nu'mani's Kitab al-Ghayba, vol 1, page 236) Imam al-Baqir said:

“The *Qa'im* will rise with a new matter (i.e, religion), a new book, a new legislation - harsh upon the Arabs, uncompromising with usage of the sword, does not offer clemency, and do not fear the blame of a critic.”

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- وأخبرنا علي بن الحسين، بإسناده عن أحمد بن محمد بن أبي نصر، عن عاصم بن حميد الحناط، عن أبي بصير، قال:
" قال أبو جعفر (عليه السلام): يقوم القائم بأمر جديد، وكتاب جديد، وقضاء جديد، على العرب شديد، ليس شأنه إلا لسيف، ولا يستتيبأحدا، ولا تأخذه في الله لومة لائم " ((3)).

The *Qa'im* will rise with a new book, a new sharia (legislation), and a new matter (religion).

Given the Imams' prophetic position, it is feasible for the Imam to bring a new sharia.

But how can this new sharia reconcile with Imam al-Sadiq's words that:

(Al-Kafi, vol 1, page 58)

“The halal of Muhammad is halal forever under the Day of Judgement. And his haram is haram forever until the Day of Judgement. There is no (sharia) other than it, and no (sharia) will replace it”

”حلال محمد حلال أبدا إلى يوم القيامة، وحرامه حرام أبدا إلى يوم القيامة، لا يكون غيره ولا يجيء غيره

The answer to this is the Ahlulbayt are functionally one entity. They are all Muhammad.

There is no such thing as for example Imam al-Sadiq changing the laws of prophet Muhammad, it is prophet Muhammad changing his OWN laws through the form of Imam al-Sadiq.

(Bihar al-Anwar, vol 16, page 16)

“We (the Ahlulbayt) are One. We from one Light, and our Spirit is by the command of Allah.

The first of us is Muhammad, the middle of us is Muhammad, the last of us is Muhammad.

And we are all Muhammad”

وكلنا واحد من نور واحد وروحنا من أمر الله، أولنا محمد وأوسطنا محمد وآخرنا محمد وكلنا محمد

Therefore, if the Imams introduce a hadith, fatwa, or religious practice contradicting those introduced by the Prophet in his lifetime.

Then, this new hadith or fatwa is not an innovation from the Prophet’s words.

Because the Imams continue supernaturally receiving new ahadith ahkam from the Prophet - even after his apparent death.

Every single word uttered by the Imams in their life stems from the Prophet.

If the Imams hypothetically decide to make prayers 10 times a day instead of 5, then these additional prayers must be attributed to the Prophet as well.

As this knowledge only was supernaturally transmitted to the Imams through the Prophet.

(Al-Kafi, vol 1, page 255)

“I heard Abu Jaa’far, peace be upon him, say:

If it were not for the fact that we are increased in knowledge (by receiving wahi), we would have ran out (by giving detailed answers).

I said: Are you adding something that the Messenger of God, may God’s prayers and peace be upon him and his family, does not know?

He (the Imam) said: As for that, any knowledge is first presented to the Messenger of God, may God's prayers and peace be upon him and his family, then to the Imams (one by one), till the matter ends with us (the present Imam)"

سمعت أبا جعفر عليه السلام يقول: محمد بن يحيى، عن أحمد بن محمد، عن ابن أبي نصر، عن ثعلبة، عن زرارة قال: أما إنه إذا كان ذلك ع: تزدادون شيئاً لا يعلمه رسول الله صلى الله عليه وآله؟ قال: قلت: بلولا أنا نزداد لأنفدنا، قال: بل: رض على رسول الله صلى الله عليه وآله ثم عللاًئمة ثم انتهى الأمر إلينا.

The Prophet thus did not die when in his apparent death in 632 CE.

The Shi'a continued receiving Prophetic wahi after his death, through the Imams. That is how the Imams are all Muhammad.

They are merely body forms which the Prophet utilized to continue guiding the Shi'a.

Since the Prophet cannot be reborn as a non-prophet, all the Imams are messengers (as the hadith of the Bab clarified).

And all their words must be attributed to the Prophet.

The following hadith clarifies how the Imam's words are all equal, and their ahadith are not separate. A hadith from Imam al-Sadiq can be attributed directly to Rasul Allah - even if Rasul Allah did not say it in his lifetime.

(Al-Kafi, vol 1, page 51)

“Abi Basir narrates:

I asked Abi Abdilah (al-Sadiq) -

The hadith I hear from you. Do I narrate it from you, or narrate it from your father?

He (Imam) said: Both are equal, except that you narrate it from my father is more beloved to me.

Abi Abdilah (al-Sadiq) said to his companion Jamil: Whatever you hear from me, narrate it from my father.

وعنه، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد، عن القاسم بن محمد، عن علي بن أبي حمزة، عن أبي الحديث أسمعته منك أرويه عن أبيك أو أسمعته من أبيك أرويه عنك؟ قال: قلت لأبي عبدالله عليه السلام: بصير قال: ما سمعت مني فاروه عن أبي: وقال أبو عبدالله عليه السلام لجميل: سواء إلا أنك ترويه عن أبي أحب إلي.

As Allah's Messenger, wahi of the Quran continued flowing upon the Prophet in all his forms of later Imams. ***"It flows on the last of us as it flows on the first of us"***.

Thus, a new Quranic hukm can be construed - originating from prophetic wahi - through the Imam offering a new batin interpretation.

As the Quran is always alive and does not die.

"Abu Abdullah, peace be upon him, said:

The Qur'an is alive and does not die.

It flows as the night and the day flow, it flows as the sun and the moon flow, and it flows on the last of us as it flows on the first of us.

قال أبو عبد الله عليه السلام: وقال عبد الرحيم
إن القرآن حي لم يمت، وإنه يجري كما يجري الليل والنهار، وكما يجري الشمس والقمر، ويجري على آخرنا كما ي
جري على أولنا

Given so, the Qa'im can only bring a new Sharia because he is prophetic in nature - and moreso, a body form of Prophet Muhammad.

Such is the case of all our Imams.

Part 5: Follow The Babs

We have understood in my preceding parts that the Imams shared ‘subjective’ and ‘objective truths’ with their followers.

For one to achieve true enlightenment and understanding of the Imams, objective truth must be sought.

That truth is found through following the ahadith transmitted from the Imams by their holy gates (the Babs).

As the Imams said:

(Wasa'il al-Shi'a, vol 2, page 579)

“There is no excuse for our followers to doubt what our thiqat (i.e, Babs) narrate.

They have known that we share our secrets with them and carry it over to them.”

However, why must we not doubt the Bab's words? Are they not humans who can forget and err?

Even if secrets of the Imams were shared with them - could they not deviate in the future?

Or are they infallible beings who cannot forget, err, lie, nor deviate?

To answer these questions, we will learn:

- (1) The basis of the Babs' appointment
- (2) The nature of their being (infallibility or not).

Let us begin!

—

1) Basis of the Babs' Appointment

The basic message of Quran teaches us that - spiritually speaking, Islam equates ‘life’ (being alive) and any path but Islam is ‘death’.

Hence, verse 2:260 of the Holy Quran:

“And [mention] when Abraham said, "My Lord, show me how You give life to the dead." [Allah] said, "Have you not believed?" He said, "Yes, but [I ask] only that my heart may be satisfied." [Allah] said, "Take four birds and commit them to yourself. Then [after slaughtering them] put on each hill a portion of them; then call them - they will come [flying] to you in haste.”

Imam al-Sadiq defines the dhahir interpretation of this verse as God being capable of granting physical life and death.

But the Imam specifies that the batin interpretation of that verse is that Allah tells the Imam to appoint 4 individuals who are able to handle difficult ahadith.

To send them to different ends of the earth, and make them his (the Imam's) hujja over the people.

These hujjaj of the Imam - entrusted with his difficult ahadith and secrets, and appointed to God the Shi'a - are his Babs.

If the Imam ever wishes to summon them, he will say Allah's Greatest Name and they will supernaturally appear within a moment at his doorstep - no matter where they are on Earth.

(Al-Saduq's al-Khisal, page 265)

Imam al-Sadiq says:

“The (believers) said (to prophet Ibrahim): O Prophet of God, you have brought us to life, may God bless you.

Prophet Ibrahim said:

‘Rather, God gives life and causes death’

Imam al-Sadiq says: This (i.e, God giving life and death) is the dhahir interpretation.

He (the Imam) said, peace be upon him, the verse's batin interpretation is:

Take four of those who can handle the difficult ahadith, and entrust them with your knowledge, then send them to the ends of the Earth as hujja for you (O Imam) over the people.

And if you want them to come to you, call them by the Greater Name (al-Ism al-A'dham) and they will come to you readily”

يا نبي الله أحبيتنا أحياءك الله، فقال إبراهيم: ثم قلن
الباطن خذ أربعة م [في] بل الله يحيى ويميت، فهذا تفسير الظاهر، قال عليه السلام وتفسيره: أحياءك الله، فقال إبراهيم
من يحتمل الكلام فاستودعهم علمك ثم أبعثهم في أطراف الأرضين حججا لك على الناس وإذا أردت أن يأتوك دعوت
هم بالاسم الأكبر يأتونك سعيًا بإذن الله عز وجل.

2) Nature of the Babs

When the Imam appoints a hujja of Allah over the people to represent him in word and action, he must be perfect.

Only perfection (a Bab who can never err) can represent perfection (an infallible Imam who can never err).

If the Bab is the Imam's proof (hujja) over the Shi'a, then naturally the Bab's mistakes must reflect over the Imam.

Thus - the Bab can make no mistake. Yet, how is this possible if the Bab were a mere human?

To understand, let us take a look at the following hadith:

(Rijal al-Kashi, vol 2, page 447)

“Narrated Amro ibn Shimr (a prolific narrator on the authority of Jabir):

A man came to Jabir ibn Yazid and Jabir said to him:

Do you want to see Abu Jaafar [al-Baqir]?

He (the man) said: Yes

[The man] said: So he (Jabir) wiped my eyes and I passed as I was ahead of the wind until I reached Medina.

He (man) said: So I remained amazed when I thought - ‘Since I am here, I will need to a stake to plant my tent, if I intend to perform Hajj in the next year. So I looked to find my stake’

Without notice, I saw that Jabir was grabbing my hand giving me a stake.

He (the man) said: I was terrified.

He (the man) said, “This is the work of the servant, God willing, so how if I saw the Great Master?” (i.e, the Imam)

He (the man) said: Then I did not see him.

Then I walked until I reached the house of Abi Ja'far [al-Baqir] and he was shouting at me: ‘Enter, there is nothing wrong with you.’

I entered the Imam's house only to see that Jabir was with him.

*The Imam told Jabir: **O Nuh, you drowned them first with water, and you drowned them last with knowledge.***

Whatever you break, fix it.

Then he (Imam) said: He who obeys God is obey.

The Imam asked the man: Which of the lands is most beloved to you?

He (man) said: Kufa.

He (Imam) said: At Kufa you will be present (shortly).

He (Jabir) said: I heard the brother of Nun (i.e, Prophet Yunus) is in Kufa.

He (the man) said:

I remained amazed at what Jabir said, so I came and saw him in the place where he was sitting (before our trip to Medina).

He (the man) said:

I asked the people, did he rise or step down from the place he was ?

They said: No.

*(The narrator says): **The reason for my idea of tawhid is that I heard Jabir's belief in the divinity (godliness) of our Imams***

عن نصر بن الصباح، عن إسحاق بن محمد البصري، عن محمد بن منصور، عن محمد بن إسماعيل: رجال الكشي فمسح [قال] نعم، تريد أن ترى أبا جعفر؟ قال: أتى رجل جابر بن يزيد فقال له جابر: قال:، عن عمرو بن شمر قال ما أحوجني إ: فبقيت أنا لذلك متعجبا إذ فكرت فقلت: على عيني فمررت وأنا أسبق الريح حتى صرت إلى المدينة قال لي وتد أوتده فإذا حجبت عاما قابلا نظرت ههنا هو أم لا؟

هذا عمل العبد بإذن الله، فكيف لو رأيت السيد الأك: ففزعته قال فقال: فلم أعلم إلا وجابر بين يدي يعطيني وتدا، قال ادخل لا بأس عليك، فمضيت حتى صرت إلى باب أبي جعفر عليه السلام فإذا هو يصيح بي: ثم لم أره قال: بر، قال فدخلت فإذا

ثم قال: فإذا كسرت فاجبره، قال (1) يا نوح غرقتم أولا بالماء، وغرقتم آخرًا بالعلم: فقال لجابر: جابر عنده، قال: من أطاع الله أطيع، أي البلاد أحب إليك؟ قال

قال (2) فسمعت أبا النون بالكوفة: بالكوفة فكن، قال: الكوفة، قال: قلت

فبقيت متعجبا من قول جابر، فجئت فإذا به في موضعه الذي كان فيه قاعدا، قال

لا، وكان سبب توحيدني أن سمعت قوله بالإلهية في الأئمة: فقالوا: فسألت القوم هل قام أو تنحى؟ قال

• Evaluation:

Let us begin by first recalling Allama Majlisi's commentary on this hadith where he says:

“Al-Kashi or al-Tusi (since he reconstructs al-Kashi's work) have commented that “this is a fabricated hadith”.

There is no doubt that it is fabricated, as it speaks of reincarnation and there is corruption in its words and meanings. Thus, we do not seek to explain it”

بيان: قوله " هذا حديث موضوع " كلام الكشي أو الشيخ لأنه موجود في اختياره، ولا ريب في كونه موضوعا، وه و مشتمل على القول بالتناسخ والتشويش في ألفاظه ومعانيه (4) فلهذا لم نتعرض لشرحه

We learn several important aspects of the Babhood from Jabir in this hadith:

First, Jabir is not a mere fallible. But of prophetic status.

As confirmed by Majlisi's analysis, the hadith suggests **reincarnation**.

Thus, it would mean that Jabir is a reincarnation of Prophet Nuh. And that there was another person (a Bab) who was a reincarnation of prophet Yunus present in Kufa. Thus, there is an indication in the hadith of that the Babs are body forms of previous prophets.

It is quite ironic seeing Majlisi believe this hadith is fabricated.

After all, Majlisi is known for his extreme Akhbari lens which lead him to take upon many ahadith, seen as outrageous to outsiders.

Under what pretext does he believe in such 'outrageous ahadith'?

He believes these mindbending / supernatural stories were hidden from most people, except the Imam's elite companions. He says that these stories were hidden from even most of the Shi'a.

(Bihar al-Anwar, vol 42, page 101)

“These reports does not contradict what has passed regarding the story of the female jinni, because it is a hidden story which they (Imams) taught only the elite of their companions.

Thus, it was not used in argument against Mukhalifeen, and perhaps they (Imams) were wary of revealing such matters to even most of the Shi’a as well.”

هذه الأخبار لا ينافي ما مر من قصة الجنية، لأنها قصة مخفية أطلعوا عليها خواصهم، ولم يكن يتم به الاحتجاج على المخالفين، بل ربما كانوا يحترزون عن إظهار أمثال تلك الأمور لأكثر الشيعة أيضا

So why did Allama Majlisi not apply the same logic to the above hadith? Instead, he rushed to declare the hadith as fabricated, for clearly indicating reincarnation.

Simple. The matter of the fact is that mainstream Shi’ism is an unsustainable belief if one truly digs deep into our ahadith.

As the many contradictions become, the true batin belief being taught to a few companions (the Babs, infallibles who cannot betray the Imams’ trust) becomes clear.

And most of the dhahir forming mainstream Shi’ism becomes mere scattered dust - in terms of one’s search for the objective truth.

Second, Jabir fulfills the condition of Babhood sent by the Imam as his hujja to the Shi’a.

By virtue of being able to meet the Imam within a glimpse of the eye.

If the Imam wishes for His Babs to come, he will call them by his Greater Name and they will come readily.

And if you want them to come to you, call them by the Greater Name (al-Ism al-A’dham) and they will come to you readily

Similarly, Jabir *wiped (the man)’s eyes and (they) passed as (they) were ahead of the wind until (they) reached Medina.*

Jabir, as the Bab, could go to Medina to meet the Imam’s within an eye’s glimpse.

Third, Jabir knows ‘ilm al-ghayb.

He was able to hear the man’s thoughts of needing a stake from his tent without the man speaking it to Jabir.

“Without notice, I saw that Jabir was grabbing my hand giving me a stake.”

Fourth, the Bab Jabir had a belief in the Imam’s divinity. Thus, casting doubt on the objective truth about our Imams’ own nature. And that is they are not mere humans, but I will cease from discussion about this in this chapter.

C) Comparison with Abu al-Khattab

Knowing the four above aspects about Jabir’s Babhood, let us analyze some the points raised against Abu al-Khattab - on what about him was deviant?

The purpose is not to give a personal opinion on Abu al-Khattab, but to allow the audience to individually analyze whether some of the key allegations against Abu al-Khattab necessarily deprive him of the safeer (Bab) position he was appointed to?

1. Abu al-Khattab claimed he had ‘ilm al-ghayb?

The Shi’a reported to the Imam that Abu al-Khattab made a number of claims, including that he heard Imam al-Sadiq telling him that he (Abu al-Khattab) had ‘ilm al-ghayb.

If he were the Bab of the Imam, then he would be a reincarnation of a prophet. Not a mere human being, thus it would not be out of the ordinary for a Bab to have ‘ilm al-ghayb.

And as the Bab, the Imam’s knowledge and secrets are entrusted to him. And as the Bab is the Imam’s hujja, his da’wah gives people spiritual life and death (as explained previously).

“And that ‘you [O Abu al-Khattab] have knowledge of the unseen (al-Ghayb).’

And that you [Imam] said regarding him [Abu al-Khattab]: ‘He is casket of our knowledge, the lodging place of our secrecy, the one who is trusted with our people’s life and death.’”

انك وضعت على صدره و سمعته يقول: أي شيء سمعت من أبي الخطاب؟ قال: قال، قال لي أبو عبد الله عليه السلام
قلت له عه ولا تنس
هو عيبة علمنا، وموضع سرنا، أمين على أحيائنا وأمواتنا: وانك تعلم الغيب، وانك قلت له

1. Prophetic Bab?

The hadith narrated by Mufaddal below states that 70 men died fighting with Abu al-Khattab, all prophets - with Abu al-Khattab being the greater prophet among them.

The Bab Jabir ibn Yazid was revealed to be a reincarnation of a prophet, so is Abu al-Khattab's claim of prophethood disqualify him - if he were a Bab?

“On the authority of al-Mufaddal:

‘70 men were killed along with Abi Ismail - meaning Aba al-Khattab - 70 prophets, all of them exclaimed amazement with his [Abu al-Khattab]’s prophethood’

Al-Mufaddal said: ‘We entered upon Abi Abdilah [al-Sadiq] and we were 12 men.

Abi Abdilah came to greet each man from among us, one by one, and named each man by a prophet’s name.

*He told some of us: **Peace be upon you, O Nuh.***

*He told some of us: **Peace be upon you, O Ibrahim.***

*And he told the last man he greeter: **Peace be upon you, O Yunus.***

*Then he [the Imam] said: **‘There is no difference between prophets’***

وذكرت الطيارة الغالية في بعض كتبها، عن المفضل أنه قال: قال الكشي:
دخلنا على أب: سبعون نبيا كلهم رأى وهلل نبينا فيه، وإن المفضل قال - يعني أبا الخطاب - لقد قتل مع أبي إسماعيل
فجعل أبو عبد الله يسلم على رجل رجل منا، ويسمي كل رجل منا: ي عبد الله عليها السلامونحن اثنا عشر رجلا، قال
أ: السلام عليك يا إبراهيم، وكان آخر من يسلم عليه وقال: السلام عليك يانوح، وقال لبعضنا: باسم نبي، وقال لبعضنا
لا تخاير بين الأنبياء: ثم قال. لسلام عليك يا يونس

(Rijal al-Kashi, volume 2, page 615)

*“Narrated Ali ibn al-Hakam that **al-Mufaddal ibn Umar that used to indicate that you [i.e, Abu al-Khattab and Fulan] are from the messengers**”*

Given the information provided - one can understand the inviolablity of the Babs, their knowledge, and their ahadith.

The way you derive conclusions from these ahadith to figures such as Abu al-Khattab and al-Mufaddal is up to you, dear reader.

Part 6: The Walking Qurans

In the previous parts of this chapter, we have learned that Sharia under the Imams continued undergoing changes and evolution, even after the death of Allah's Messenger.

The Imam's authority stems from the fact that he directly receives the same wahi which prophet Muhammad receives, on the grounds of "***We are All Muhammad.***"

Any change he makes must be attributed to Rasul Allah, even if Rasul Allah did not make that change in his life time.

As the representation of the Prophet, the Imam's power is not bound to merely implementing existent commands found in dhahir (apparent) verses of the Quran.

Rather, he can be best described as a literal 'walking Quran' - with ability to abrogate and issue new commands, as he sees fit.

The Quran consists of both dhahir and batin (esoteric) verses. Being the Quran itself, not only the Imam may decide the meaning of the batin - but also the meaning & implementation of the dhahir.

Thus, the purpose of this section of the chapter is to understand the context, rationale, and justification of equating the Quran with the figure of Imam - in order to allow the Imam to revise Sharia.

So, let us begin!
Bismillah

1) "The Book of Allah and My Family"

Muhammad, the Messenger of Allah, had a task over his ummah aside from his prophetic role.

Rather, "*Muhammad and Ali are the fathers of this ummah*" - as Imam al-Askari eloquently clarified. (Tafsir al-'Askari, page 330).

And in his duty as Prophet, Muhammad was to follow the guidance of the prophets before him.

"These 'prophets' were 'rightly' guided by Allah, so follow their guidance." (6:90)

Being so, the prophets before Muhammad strongly cared for the religious fate of their children after their (the prophets' death).

This can be seen when "death approached Jacob, when he said to his sons, "***What will you worship after me? They replied, "We will 'continue to' worship your God, the God of your forefathers—Abraham, Ishmael, and Isaac—the One God. And to Him we 'all' submit."*** (2:133)

Taking up the guidance of his prophetic predecessors in caring about the religious fate of his children after his death, the Prophet made a speech on his Farewell Pilgrimage.

Nearly approaching death, he urged the believers of his ummah (his spiritual children) to follow two things in order to not be led to error after him:

The book of Allah and the Prophet's family.

(Al-Kafi, vol 2, page 415)

"I (Prophet) leave among you two matters which, if you cling to them, you shall not be led into error after me.

The book of Allah [Quran] and my progeny, my Ahlulbayt.

*For indeed, Allah - The Kind, the All-Knowing, had promised me that **they (Quran & Ahlulbayt) will never be separate...**"*

إني قد تركت فيكم أمرين لن تضلوا في آخر خطبته يوم قبضه الله عز وجل إليه (صلى الله عليه وآله) قال رسول الله كتاب الله وعترتي أهل بيتي، فإن اللطيف الخبير قد عهد إلي أنهما لن يفترقا : بعدي ما إن تمسكتم بهما

When one looks at this famous hadith (Hadith al-Thaqalayn) in the hadiths of Sunnis, he may come under the illusion that advised the believers to take upon two separate matters: Quran and Ahlulbayt.

However when one looks at our Shi'i ahadith, we can see that the Prophet clarified that ***"they (Quran & Ahlulbayt) will never be separate"***.

Why mention them separately then?

It is a Quranic style of using the word "and" to describe the exact same matter.

As in the verse below: '***Those who do not expect the meeting with Allah***' are not different from '***those who are heedless (unaware) of Our signs***.'

Both of their fates is hellfire.

“Indeed, those who do not expect the meeting with Us and are satisfied with the life of this world and feel secure therein and those who are heedless of Our signs.

For those their refuge will be the Fire because of what they used to earn” (10:7-8)

However, God mentions them separately to **draw emphasis to these attributes** - even though in essence, they are one. Not separate.

But in order to emphasize that the Quran (a weighty thing) cannot be understood alone but only with another equally weighty thing (the Ahlulbayt). Hence, the Thaqalayn (two weighty things) are formed.

Thus, the Quran and Ahlulbayt are outwardly two matters but in essence - they are one.

Why? Because the Ahlulbayt are in unison with the Quran, they are walking living Qurans who tell us what each verse (in its dhahir and batin meaning) are.

2) “An Opaque Quran”?

Now, one may argue that the fact the Quran cannot be understood alone or that batin interpretations offering a contradictory explanation to the dhahir makes it “opaque”.

Meaning, the Quran is obscure and cannot be understood. And in that case, do we even know what Islam is?

The answer to this is that the Quran revealed to Muhammad and the Prophet taught to Muslims, included dhahir and batin interpretations.

In general, it revealed everything the ummah will ever need for their existence.

The Prophet transmitted this knowledge to Imam Ali, who regarding his compilation of the Quran:

(Al-Kafi, vol 1, page 64)

“Whatever verse was revealed to Rasul Allah - from verses of the Quran - except that he recited it to me, and dictated it to me.

So I wrote it with my handwriting. And he gave me knowledge of its ta’wil (batin interpretation), tafsir, nasikh and mansookh (abrogated verses), its muhkam and mutashabih, and its general and specific.”

فما نزلت على رسول الله صلى الله عليه وآله آية من القرآن إلا أقرأنيها وأملأها علي فكتبت بها بخطي و علمني تأويلها وتفسيرها وناسخها ومنسوخها، ومحكمها ومتشابهها، وخاصها وعامها

The Sahaba objected, exclaiming they already have their own comprehensive mushafs. That they do not need Ali's - mushaf which includes all the knowledge of the Quran (including the batin).

(Al-Kafi, vol 2, page 633)

“Ali (peace be upon him) brought it (the Quran) out to the people after he finished writing it down, so he said to them:

This is the book of God Almighty as [God] revealed it to Muhammad (may God bless him and his family).

They (Sahaba) said: ‘We have a comprehensive Mushaf [i.e, Quran] already, we have no need for your Mushaf (O Ali)’

He said, By God, you will never see it (my Quran compilation) after this day of yours, but I had to tell you when I gathered it for you to read it”

Something becomes clear now. That is the Quran in the Sahaba's after the Prophet's death is only a mere fraction of what it was during his lifetime!

Rather, the whole Quran - Kitab of Ali was passed from Imam Ali to his Imam successors, until it reached the Qa'im.

But aspects of it - the ta'wil (batin) - was kept a secret from the Mukhalifeen. And only taught to the Imam's Shia.

The batin is continuously evolving, as it “travels with precision, like the Sun and Moon”. It contains knowledge of the past and future.

(Tafsir al-Safi, vol 1, page 21)

“Al-Fudhayl ibn Yasar said:

I asked Abi Jafar [al-Baqir] about this narration:

‘There is no verse in the Quran, except that it has a dhahr and batn. And there is no harf, except that it has a limit. And to every limit there is a beginning.’

What does he mean by ‘dhahr and batn’?

He [al-Baqir] said: Its dhahr [is so and so], and its batn is its ta'wil - it includes what had passed, and what has not yet happened. It travels with precision, like the Sun and Moon.

This is the meaning Allah's verse: 'And none shall know its ta'wil except Allah and those firmly established'

ما في القرآن آية الا ولها ظهر وبطن، وما " سئلت أبا جعفر عليه السلام عن هذه الرواية :عن الفضيل بن يسار قال " فيه حرف الا وله حد ولكلحد مطلع
ظهره وبطنه تأويله، منه ما مضى ومنه ما لم يكن بعد، يجري كما يجري ا :ما يعنى بقوله لها ظهر وبطن؟ قال (5)
وما يعلم تأويله الا الله والراسخون في العلم " لشمس والقمر، كلما جاء منه شئ وقع قال الله تعالى

When the known companion Burayd ibn Muawiyah (a disciple of Zurarah) told Imam al-Baqir:

Abu al-Khattab is teaching teachings that the Imam is supernaturally transmitted new knowledge about Quran & matters of halal and haram.

The Imam confirmed that Abu al-Khattab's statement is valid:

The knowledge and commandments of the Quran change, and those related to halal and haram (from sunnah), also undergo evolution and change.

This is because like every single day and night involves new situations that require new knowledge.

This new knowledge is supernaturally transmitted to each Imam.

The following hadith of **sahih** clarifies:

(Tafsir al-Qummi, vol 1, page 97)

"Narrated Burayd ibn Muawiyah:

Abi Ja'far [al-Baqir] said that the Messenger of God, is the best of those firmly rooted in knowledge. He knew all that God had revealed to him of tanzil and ta'wil.

God would not reveal to him (the Prophet) except that he taught him its ta'wil.

And his awsiya' (successors) know it (the Quran & its ta'wil) all.

I (narrator) said: May I be sacrificed for you, Abu al-Khattab said about you a great matter.

He (Imam) said, “What was he saying?”

I (narrator) said: He says that you know the science of halal and haram and the Qur'an (i.e, supernaturally transmitted this knowledge).

He (Imam) said: Knowledge of the halal and haram, and the Qur'an, go hand in hand with the knowledge that occurs at night and during the day.”

حدثني أبي عن ابن أبي عمير عن ابن أذينة عن بريد بن معاوية عن أبي جعفر عليه السلام قال إن رسول الله صلى الله عليه وآله أفضل الناس في العلم قد علم جميع ما أنزل الله عليه من التنزيل والتأويل وما كان الله لينزل عليه شيءنا لم يعلمه تأويله وأوصياؤه من بعده يعلمونه كله، قال قلت جعلت فداك إن أبا الخطاب كان يقول فيكم قولاً عظيماً، قال وما كان يقول؟ قلت إنه يقول انكم تعلمون علم الحلال والحرام والقرآن قال علم الحلال والحرام والقرآن يسير في جنب العلم الذي يحدث في الليل والنهار

In Imam al-Sadiq's era, another companion - Muhammad ibn Muslim - asked Imam al-Sadiq about Abu al-Khattab's aforementioned teachings.

In this **sahih** hadith, Al-Sadiq confirmed his father's words that the Imams receive new knowledge related to the Quran & halal and haram.

(Shaykh al-Mufid's Al-Ikhtisas, page 314)

“On the authority of Muhammad ibn Muslim, he said: I said to Abu Abdullah, peace be upon him, what I heard on the authority of Abu al-Khattab

He (Imam) said: “Present it to me.”

He (narrator) said: “He (Abu al-Khattab) says that you (Imam) know what is permissible and what is forbidden, and judgement between people” (i.e, supernaturally transmitted it)

When I tried to get up, the Imam grabbed my hand and said:

Knowledge of the halal and haram, and the Qur'an, go hand in hand with the knowledge that occurs at night and during the day”

حدثنا محمد بن عيسى بن عبيد عن يونس عن هشام بن سالم عن محمد بن مسلم قال قلت لأبي عبد الله عليه السلام كلام سمعته عن أبي الخطاب فقال اعرضه علي قال فقلت يقول انكم تعلمون الحلال والحرام وفصل ما بين الناس فلما أريدت القيام اخذ بيدي فقال عليه السلام يا محمد علم القرآن والحلال والحرام يسير في جنب العلم الذي يحدث في الليل والنهار

It becomes clear that Kitab Ali is not only an actual book, but rather is symbolic of the Imam's person.

As the knowledge (Quran & halal and haram of the sunnah) that was present with Rasul Allah is supernaturally transmitted to the Imams.

And this knowledge is not limited to Rasul Allah's knowledge in his lifetime.

Rather, the Imam can address new issues by issuing ahadith and commands contradicting those of Rasul Allah.

These new commands must be attributed to Rasul Allah, as the Imams issue them based on prophetic wahi they receive in **"every year, every month, and wallah - every hour"**.

(Basa'ir al-Darajat, page 415)

"On the authority of Abu Hamza Al-Thumali, on the authority of Imam Ali ibn al-Husayn, he said:

I (narrator) said: "May I be sacrificed for you.

Everything (of knowledge) that was with the Messenger of God, was given to the Commander of the Faithful after him, then al-Hasan after the Commander of the Faithful, then al-Husayn, then every imam until the Hour is established.

He (Imam al-Sajjad) said: "Yes, including the increase in knowledge (supernaturally transmitted from the Imams' predecessors) - that occurs in every year, every month, and by Allah, even in every hour."

حدثنا أحمد بن محمد عن عمر بن عبد العزيز عن محمد بن الفضيل عن أبي حمزة الثمالي عن علي بن الحسين قال قلت جعلت فداك كل ما كان عند رسول الله صلى الله عليه وآله فقد أعطاه أمير المؤمنين بعده ثم الحسن بعد أمير المؤمنين عليه السلام ثم الحسين ثم كل امام إلى أنتقوم الساعة قال نعم مع الزيادة التي تحدث في كل سنة وفي كل شهر أ ي والله وفي كل ساعة

Because the Imams receive direct wahi from the Prophet (who is alive with his Lord) on new matters.

They have the authority to abrogate commands which the Prophet made during his lifetime.

Meaning, hypothetically: If the prophet designates Mecca as the Qibla, and the Imam designates Karbala as the Qibla.

That would be possible, and we would see the Imam's designation being as if the Prophet himself made this designation. Hence, we would accept it and see it as binding.

(Al-Kafi, vol 1, page 64)

“On the authority of Muhammad ibn Muslim, on the authority of Abu Abdullah, peace be upon him,

I said to him (the Imam): What is the matter with people who narrate on the authority of so-and-so from the Messenger of God, peace and blessings be upon him and his family - and are not accused of lying - yet something contradictory to it comes from you?

He (the Imam) said: The hadith is abrogated just as the Qur'an is abrogated.”

العدة، عن أحمد بن محمد، عن عثمان بن عيسى، عن أبي أيوب الخزاز عن محمد بن مسلم، عن أبي عبد الله عليه السلام ما بالأقوام يروون عن فلان وفلان عن رسول الله صلى الله عليه وآله لا يتهمون بالكذب فيجئى م: قلت له: لسلام قال إن الحديث ينسخ كما ينسخ القرآن: نكم خلافه؟ قال

Thus, upon the idea of the Quran and sunnah's daily evolution being the core of the *ta'wil* of the Quran - the Imam could use his prerogative in defining the batin to change sharia as he wishes.

This was Abu al-Khattab's idea of the batin, and his Imams confirmed the validity of his teachings in the discussed sahih ahadith.

The batin is not something “opaque” which clouds the true meaning of the Quran.

Rather, it is its most integral component that existed from the time of Rasul Allah, and ensured the Quran's survival into the time of the Qa'im - by allowing for continuous change, relevant to the era of each Imam.

The concept of the Quran's batin evolution may sound strange, but then again - our Imam al-Sadiq says:

“When the Qa'im rises, the one who thought he belonged to our matter (the Mahdi's state) will leave it.

And the ones who (in the eyes of others) resemble worshippers of the Sun and Moon will enter our matter”

خرج من هذا الأمر من كان يرى أنه (عليه السلام) إذا خرج القائم يقول (عليه السلام) أخبرني من سمع أبا عبد الله من أهله ودخل فيه شبهة الشمس والقمر

So think critically dear brothers and sisters

What if the person or groups you personally see as a 'Ghali' - are actually not Ghulat, but those who are venerating the Imams the way the Imams want to be venerated?

Part 7: The Accursed Babs

As we open the hadith corpus of Twelver Shi'ism, we set upon us a maze or puzzle to crack in order to discern the holy Imams' true teachings:

This is because - to nearly every hadith, is a contradictory hadith.

And what exacerbates the issue further is that the Imams deliberately issued contradictory ahadith to different companions.

(‘Ilal al-Shara’ie by Shaykh al-Saduq, vol 2, page 395)

“*Muhammad ibn Bashir narrated:*

*I said to Imam al-Sadiq: **There is nothing more difficult for me than the differences of our companions.***

*He (the Imam said): **I ordered that difference.***

Allama Majlisi clarification on meaning of hadith:

What I informed them (the companions) out of taqiyya, and ordered them to do for the greater good”

أبي، عن سعد، عن محمد بن الوليد والسندي، عن أبان بن عثمان، عن محمد بن بشير وحريز، عن أ: علل الشرائع ذلك من قبلي: إنه ليس شيء أشد علي من اختلاف أصحابنا، قال: قلت له: يبي عبد الله عليه السلام قال: أي بما أخبرتهم به من جهة التقية وأمرتهم به للمصلحة: بيان

While the classical scholars attempted to minimize this problem by, for example - selectively including reports per their points of view, the issue still highlights prominently in our corpus.

Luckily, however, our texts are replete traditions of esoteric knowledge narrated by the Imams' companions which give us a glimpse into the true objective truth defining our Imams and their teachings.

These teachings reached the peak of their prominence in our Imams' times during the lifetime of a mystical figure known as Abu al-Khattab.

An able jurist in his own right, Abu al-Khattab was designated by Imam al-Sadiq as his Bab (gate) - i.e, the casket of the Imam's knowledge, representing him in word and action.

Hence, the Imam's true teachings are not reached in an environment abound with taqiyya or beset by the absence of the Imam, except through the Imam's gate - whose narrations the Shi'a are not permitted to doubt.

As Imam al-Mahdi says:

(Wasa'il al-Shi'a, vol 27, page 105)

“There is no excuse for our followers to doubt what our thiqat (i.e, Babs) narrate.

They have known that we share our secrets with them and carry it over to them.”

In that case, we are led to the conclusion that by virtue of Abu al-Khattab being entrusted with the Imam's secrets, we mustn't doubt his narrations even if they seemingly contradict the Imam's later rulings.

Why? Because the Bab has the Imam's true answers, he could never deviate or disobey the Imam. The path to seeking the Imam's unfiltered truth is attained only through following the Imam's gate.

Shockingly, however, at one point - Imam al-Sadiq cursed and disassociated from Abu al-Khattab.

This led to great confusion among the Shi'a, because how could Imam al-Sadiq have ordered the Shi'a to have tawalla (follow the teachings & recognize the spiritual leadership) and then disassociate from him?

(Al-Kafi, vol 2, page 418)

“I was sitting, and Abu al-Hasan - Musa [al-Kadhim - passed by and with him a sheep.

So I told him: O boy, what exactly is your father [Imam al-Sadiq] doing?

He orders of something and then prohibits us from it.

He ordered us to have tawalla for Abu al-Khattab, then he ordered us to curse and disassociate from him?”

يا غلام ما ترى ما يصنع أبوك، يأمرنا بالشئ قلت: ومعه بهمة قال (عليه السلام) كنت قاعدا فمر أبو الحسن موسى
ع ثم ينهانا عنه، أمرنا أننتولى أبا الخطاب ثم أمرنا أن نلعنه ونتبرء منه؟

Logically, if the Bab represents the Imam in word and action - then if the Bab errs, the Imam errs. Is it possible our Imam made a fallible mistake?

Definitely not.

Thus, in this part of the chapter - I shall seek to shed more light and perspective to the cursing of Abu al-Khattab by:

(1) Presenting the case studies of two established Babs whom the Imams cursed and or disassociated from.

(2) Presenting ahadith clarifying the exact pretense from which the Imam curses & disassociates from his Babs - to his Shi'a.

With that said
Let us begin!

Bismillah

1) The Accursed Babs

A) Muhammad ibn Ali ibn Bilal (al-Bilali)

The first example we shall study is Abi Tahir Muhammad ibn Ali ibn Bilal, a companion of Imam al-Askari.

We learn from Shaykh al-Tusi that Abi Tahir was a man who claimed to be Imam al-Mahdi's deputy, in order to take control of money belonging to the Imam.

This caused a conflict between Abi Tahir and the 2nd canonical safeer of Imam al-Mahdi – Muhammad ibn Uthman al-Amri.

What resulted from this was the Shi'a cursing & disassociating from Abi Tahir - only to be followed by a letter from Imam al-Mahdi confirming that disassociation.

(Al-Tusi's al-Ghayba, vol 1, page 421)

“Among them (condemned deputies):

Abu Taher Muhammad ibn Ali bin Bilal, and his story is well-known in what happened between him and Abu Jaafar Muhammad ibn Uthman al-Amri.

And his (Abu Tahir's) holding on to the money which rightfully belonged to the Imam, and his refusal to hand it over.

And his claim that he is the deputy of the Imam, which led the Shi'a to disassociate from him and curse him.

And then the order came from Sahib al-Zaman (Imam al-Mahdi) came [i.e, cursing and disassociating from him].”

فيما جرى بينه وبين أبي جعفر محمد بن عثمان العم (1) أبو طاهر محمد بن علي بن بلال، وقصته معروفة: ومنهم
ري نضر الله وجهه، وتمسكه بالأموال التي كانت عنده للامام، وامتناعه من تسليمها، وادعائه أنه الوكيل حتى تبرأت
الجماعة منه ولعنوه، وخرج فيه من صاحب الزمان عليه السلام ما هو معروف (2).

But who exactly was this man claiming deputyship and cursed by Imam al-Mahdi?

The following hadith in Rijal al-Kashi sheds light on that issue.

The is graded **mu'tabar** (authentic) by Shaykh Asif Mohseni, in (Mu'jam al-Ahadith al-Mu'tbara vol 1 p 179):

“1. [1/-] Rijal al-Kashshi: One of the Thiqat in Naysabur relayed to us that: There came out a signed rescript [Tawqi] from Abi Muhammad عليه السلام to Ishaq b. Ismail saying: O Ishaq b. Ismail ... and O Ishaq – read this letter of ours to al-Bilali – may Allah be well pleased with him – for he is al-Thiqa al-Ma'mun, the one who recognizes what is incumbent on him ...”

يا إسحاق اقرأ كتابنا علي البلال، رضي ا: حكى بعض الثقات بنيسابور وذكر توقيعاً طويلاً من جملته: وقال الكشي
”لله عنه، فإنه الثقة المأمون العارف بما يجب عليه

In the report, we understand that Muhammad ibn Ali ibn Bilal was described as **“al-Thiqa al-Ma'mun”** by Imam al-Askari (our trustee, entrusted with leading the Shi'a).

In addition to being al-Askari's “Thiqa Ma'mun”, Muhammad ibn Ali ibn Bilal was reported by Shaykh al-Saduq to be one of the deputies who saw Imam al-Mahdi and witnessed his miracles.

(Sayyid Khoei's Mu'jam Rijal al-Hadith, vol 17, p 333)

“What is apparent is that whom is meant by al-Bilali is Muhammad ibn Ali ibn Bilal.

And it seems he (Muhammad) is one meant by the al-Bilali in what Al-Saduq narrated from the deputies who saw Imam al-Mahdi, and witnessed his miracles.”

والظاهر أن المراد بالبلالي فيه، هو محمد بن علي بن بلال، كما أن الظاهر أنه المراد بالبلالي المعدود فيما رواه ال
صدوق - قدس سره - من الوكلاء الذين رأوا الحجة سلام الله عليه، ووقفوا على معجزاته

Now what do our Imams mean by “al-Thiqa al-Ma’mun”?

It is the title by which Imam al-Askari described Uthman ibn Sa’id al-Amri and Muhammad ibn Uthman al-Amri.

With this title, the Imam indicated that the words of Uthman & his son equaled the Imam’s words. Their actions equaled the Imam’s actions.

Al-Thiqa al-Ma’mun thus is a title awarded only to the sufara’ (Babs, i.e, gates) of the Imam - whom Uthman al-Amri and Muhammad ibn Uthman (one who conflicted with Abi Tahir) are accepted today by the Shi’a to have been.

(Al-Kafi, vol 1, page 330)

“I asked him (Imam al-Hadi):

‘Whom do I emulate or from whom do I take? and whose words do I accept? ‘

So (Imam) he said:

Al-Amri is my Thiqa (trustee).

So what he gives you on my behalf then his giving is truly on my behalf, and what he says to you on my behalf then his saying is truly on my behalf.

So listen to him and obey him, for he is al-Thiqa al-Mamun (the trustee, entrusted with leading the Shi’a).

*And Abu Ali also informed me that he had asked **Aba Muhammad (al-Askari) عليه السلام** about the same matter, so he said to him: **al-Amri and his son are both Thiqa (trustees)**, so what they give to you on my behalf then their giving is truly on my behalf, and what they say to you on my behalf then their saying is truly on my behalf, so listen to them and obey them, **for they are both Thiqatan Ma’munan (Two entrusted thiqa).**”*

العمرى ثقتى فما أدى إليك عنى فعنى يؤدى وما قال لك عنى فعنى يقول، فاسمع له وأطع، فإنه الثقة المأمون

Now, if only the sufara’ can be termed “Thiqa Ma’mun”.

And Imam al-Askari made both Uthman ibn Sa’id and his son Muhammad as his *thiqatan ma’munan* (his sufara’ / Babs).

Then logically, Abi Tahir Muhammad ibn Ali ibn Bilal must also be a safeer / bab, as he is a *thiqa ma’mun*. Yes?

Exactly. Hence, Sayyid Ibn Tawus described him as one of the Babs of Imam al-Askari and one of the sufara' present in al-Ghayba al-Sughra.

(Mu'jam Rijal al-Hadith by Sayyid Khoei, vol 17, page 332)

“Ibn Tawus said in Rabi' al-Shi'a: Among the sufara' present in the minor occultation (al-Ghayba al-Sughra),

And the well-known Babs (gates of the Imams) whom the Imamiyyah who believe in the Imamate of Al-Hasan bin Ali are:

Muhammad ibn Ali ibn Bilal”

قال ابن طاووس في ربيع الشيعة: من السفراء
الموجودين في الغيبة الصغرى، والأبواب المعروفين الذي لا يختلف الإمامية
القائلون بإمامة الحسن بن علي فيهم: محمد بن علي بن بلال

Additionally, the idea of Abi Tahir's Babhood (i.e, him being a safeer) - is backed by the fact that the 3rd canonical safeer (Al-Husayn ibn Ruh) deferred to him regarding theological topics.

The great 3rd safeer would never seek knowledge from someone of lowly or average status, but only someone of topmost and great position.

Abi Tahir delayed Ibn Ruh's answers for a few days, which suggests he communicated to the Imam for an answer before giving it to Ibn Ruh.

For this reason (seeking the Imam's objective answer through his Bab), would al-Husayn ibn Ruh have sought to defer the Shi'a's dispute to Abi Tahir.

*“Shaykh Abu Al-Qasim Al-Husayn ibn Ruh, may God be pleased with him, told me that he said: **Our companions differed in terms of Tafwid and other things - so I went to Abi Tahir ibn Bilal during his upright days, and informed him of our divide (regarding such topics).***

*Al-Husayn ibn Ruh said: **He (Abi Tahir) was late to provide an answer, so I went away for a few days and came back to him.***

Then he brought me a hadith from Abi Abdullah (al-Sadiq)..”

اختلف أصحابنا في التفويض وغيره، فمضيت إلى: حدثني الشيخ أبو القاسم الحسين بن روح رضي الله عنه قال: قال: أخرني فأخبرته أياماً فعدت إليه فأخرج إلي حديثاً ب: في أيام استقامته فعرفته الخلاف، فقال (3) أبي طاهر بن بلال: أبي عبد الله عليه السلام قال (4) اسنده إلى

With his Babhood established - it would not be possible for the Bab of the Imam to ever deviate, nor disobey the Imam, and and represented him faithfully until his death.

Al-Husayn ibn Ruh narrates the ziyara of Babs which corroborates this:

(Tusi's Tahdheeb al-Ahkam, vol 6, p 116)

"Peace be upon you, O Fulan son of Fulan.

I bear witness you are Bab al-Mawla (Bab of the Master). You represented him and acted for him.

***Never did you disobey him.** You rose dedicated only to him, and were ahead (of others) in your loyalty.*

I come to you, aware of the truth of which you are upon - and that you did not betray (the Imam) in representing him and being his safeer.

*Peace be upon you from a wide door (bab). **How trustworthy you are of a safeer.***

How able you are of a thiqa.

I bear witness that Allah chose you with his Light, until you viewed the person (Imam) - and represented him, and acted for him."

Therefore, even though Abu Tahir's memory today in Shi'ism is that of a liar and false deputy - he was not always seen that way. In fact, he was officially designated to Babhood and seen as such by the Shi'a.

The only explanation to the Imam's curse would be taqiyya, and the only explanation to the lasting bad collective memory of Abi Tahir is the fallible reasoning of Shi'i scholars.

But I digress.

B) Yunus ibn Abd al-Rahman

The second example we will discuss is that of Yunus ibn Abd al-Rahman.

A companion of Imam al-Ridha, the Imam goes on to describes Yunus in the following way:

"Yunus ibn Abd al-Rahman in his time, is like Salman al-Farsi in his time."

- عنه قال: حدثني علي بن محمد القتيبي قال: حدثني الفضل بن شاذان قال: سمعت الثقة يقول: سمعت الرضا عليه ا لسلام يقول: يونس بن عبد الرحمن في زمانه كسلمان الفارسي في زمانه قال الفضل: ولقد حج يونس إحدى وخمسين حجة آخرها عن الرضا عليه السلام

Such a fascinating description, indeed. Salman was from the inner circle of Imam Ali - and the repository of the Imam's secrets; he was the Imam's Bab.

As Yunus filled the status of Salman in the time of Imam al-Ridha - he was also Imam al-Ridha's Bab.

For this reason, in this **sahih** hadith (as graded by Shaykh Asif Mohseni), our Imams tell their Shi'a to take the teachings of their religion from Yunus ibn Abdulrahman.

"3. [3/-] *Rijal al-Kashshi: Muhammad b. Mas'ud from Muhammad b. Nusayr from Muhammad b. Isa from Abd al-Aziz b. al-Muhtadi who said: I said to Abi al-Hasan al-Ridha عليه السلام: may I be made your ransom, I cannot always reach you to ask you all that which I need from the teachings of my religion, is Yunus b. Abd al-Rahman Thiqā (trustworthy) and can I take from him what I need from the teachings of my religion? he said: yes.*"

حدثني عبد العزيز بن المهدي ال: حدثنا محمد ابن عيسى، قال: حدثني محمد بن نصير، قال: محمد بن مسعود، قال: قال محمد بن عيسى، وحدث الحسن بن علي بن يقطين، بذلك أيضا، قال، قلت لأبي الحسن: قمى، قال محمد بن نصير جعلت فداك انى لأؤكد أصل إليك أسألك عن كل ما أحتاج إليه من معالم ديني، أفيونس بن عبد ا: الرضا عليه السلام. نعم: لرحمن ثقة أخذ عنه ما أحتاج إليه من معالم ديني؟ فقال

To add onto that - Yunus' righteousness and the bindingness of the above hadith is not disputed by the ijma' (consensus) of the Shi'a. In fact, the Usuliyya commonly (but mistakenly) attempt to cite it as evidence to support the idea of marji'ya.

Yet, however, in the below hadith - also graded **sahih** by Shaykh Asif Mohseni.

Imam al-Jawad writes to his high ranking companion Ali ibn Mahziyar, disassociating from the teachings of Yunus ibn Abdulrahman.

Not only this, but the Imam orders Ali ibn Mahziyar to not pray behind those who follow Yunus' teachings, nor give them zakat - and to disassociate from them, saying that Allah disassociated from them.

"1. [1/329] *Amali of al-Saduq: Ibn al-Walid from al-Saffar from Ibn Ma'ruf from Ali b. Mahziyar who said: I wrote to Abi Ja'far the Second عليه السلام: May I be made your ransom - should I pray behind the one who asserts (the doctrine of) 'the body' (God is corporeal) or the one who subscribes to the doctrine of Yunus - that is the son of Abd*

al-Rahman? He عليه السلام wrote: Do not pray behind them nor not give them anything of the Zakat. Disassociate from them. Allah has disassociated from them."

حدثنا محمد بن الحسن الصفار، عن العباس بن معر، قال (رضي الله عنه) حدثنا محمد بن الحسن بن أحمد بن الوليد جعلت فداك أ: (عليهم السلام) كتبت إلى أبي جعفر محمد بن علي بن موسى الرضا: وف، عن علي بن مهزيار، قال لا تصلوا خلفهم، ولا تعط: (عليه السلام) صلي خلف من يقول بالجس، ومن يقول بقول يونس بن عبد الرحمن؟ فكتب وهم من الزكاة، وابعءوا منهم، برئ الله منهم

How could the Imams - in these sahih ahadith - order the Shi'a to take upon the thiqa (trustworthy) Bab Yunus' teachings then disassociate from those who take upon them?

How exactly could Abi Tahir & Yunus be condemned in such a way, despite their Babhood and the resulting implications of their superior status?

Let us find out why.

2) An Embarrassment to the Imam

(Al-Mufid's Amali, page 214)

"Narrated Jabir ibn Yazid al-Ju'fri, from Abu Ja'far al-Baqir, peace be upon him, who said:

I heard Jabir ibn Abdillah ibn Haraam al-Ansari say:

'If Salman and Abu Dharr, may Allah bless them with mercy, were to divulge (the true knowledge of Ahlul Bayt) to these people who claim to be the partisans of Ahlul Bayt, they would say: "These two are liars." And if these were to see them, they would say: "These are insane."

لو نشر سلمان وأبو ذر رحمهما الله لهؤلاء الذين ينتحلون مودتكم: سمعت جابر بن عبد الله بن حرام الأنصاري يقول هؤلاء الكذابون: أهل البيت لقالوا

Upon hearing the secrets of the Babs – whether Salman, Yunus, Abi Tahir, or Abu al-Khattab – the Shi'a of low ma'rifa would call these Babs liars.

After this, these lower ma'rifa Shi'a would go on to complain to the Imam about them.

This greatly embarrassed the Imam, because:

(1) Likely there are Mukhalifeen in the Imam's audience. Thus, the Imams would need to disassociate from views deemed "ghuluw".

(2) Some Shi'a directly reported the Imam's activities to the Abbasid caliph, so the Imam must remain cautious.

An example is Zurara (ra), as shown in this *mu'tabar* hadith:

16. [16/171] *Rijal al-Kashshi: Hamduwayh b. Nusayr from Muhammad b. Isa from al-Washsha from Hisham b. Salim from Zurara who said:*

"I asked Aba Ja'far عليه السلام about [accepting] the stipends given to officials [working in the bureaucracy of the Caliphate]?"

*He said: there is no harm in [taking] it, then he said: **Zurara wanted that it reach Hisham [the Caliph] that I prohibit working for the Sultan.**"*

Hence, the Imam wrote a lengthy dictatum consisting of teaching material his Shi'a, instructing them on how their behavior must be, what they should treat the Imam, etc.

They key take from it is that **the Shi'a should never complain to the Imam, against the righteous followers of the Imam!**

If that is done - Imam will curse his righteous follower, out of taqiyya.

If the Imam does that, the curse will turn into a mercy of Allah - while the Imam's true curse will be upon those who complained.

(Al-Kafi, vol 8, page 8)

"He (Imam al-Sadiq):

Fear God, O Shi'a.

Strive not to embarrass the Imam, for the one who embarrasses us is he who complains to the Imam against the righteous people from among the followers of the Imam.

Even though they (ones complained against) are submitters to the Imam's grace, patient in fulfilling his right, and recognizing of his sanctity.

Know that whoever does such a thing (complaining against Imam's righteous follower) is embarrassing the Imam.

*If he (complainer) does that, **the Imam will curse the righteous people of his followers, the submitters to his grace, who are patient in fulfilling his right and who know his inviolability.***

If he (the Imam) curses them [righteous followers], due to the embarrassment of Allah's enemies. Then, the curse of the Imam will turn into mercy of Allah. Meanwhile, the curse of Allah and his angels and messengers will be against those who complained.

وقال: اتقوا الله أيتها العصابة وإن استطعتم أن لا يكون منكم محرج الإمام فإن محرج الإمام هو الذي يسعى بأهل الصلاح من أتباع الإمام، المسلمين لفضله، الصابرين على أداء حقه، العارفين لحرمة، واعلموا أنه من نزل بذلك المنزل عند الإمام فهو محرج الإمام، فإذا فعل ذلك عند الإمام أخرج الإمام إلى أن يلعن أهل الصلاح من أتباعه، المسلمين لفضله، الصابرين على أداء حقه العارفين بحرمة، فإذا لعنهم لأحراج أعداء الله الإمام صارت لعنته رحمة من الله عليهم وصارت اللعنة من الله ومن الملائكة ورسله على أولئك

The muhaqiq of the hadith clarifies:

“What is apparent is that the meaning of the hadith is that you should not embarrass the Imam by making him compelled to do something that he is not satisfied with.

Then he (peace be upon him) explained that the one who embarasses the Imam is the one who slanders the people of righteousness before the Imam and testifies to them of corruption while he is a liar.

(عليه السلام) الظاهر أن المراد لا تكونوا محرج الإمام أي بان تجعلوه مضطرا إلى شيء لا يرضى به، ثم بين: أقول بان المحرج هو الذي يذم أهل الصلاح عند الإمام ويشهد عليهم بفساد وهو كاذب

Therefore, adominshment by the Imam - in the form of either cursing or disassociation must not be see as the Imam truly distancing from the Babs.

He only curses them as mercy to them, to protect them and himself.

The only reconciliation to the ahadith would be to assume this was case of Abu al-Khattab, Abi Tahir, and Yunus ibn Abd al-Rahman.

It is evident is that the traditional assumption of the Babs in mainstream Shi'ism has mistakes and flaws in how it approaches this topic, so we must take the initiative of review our viewpoints regarding this issue of the Babs.

Part 8: Wilayah Of Abu Khattab

Upon the martyrdom of Imam Husayn in the tragic Battle of Karbala in 680 CE, a significant transformation affected the system of Imamate in Shi'ism.

Our holy Imams had entered a stage of total concealment (istitar), in which they began hiding their true teachings even from their closest companions.

(Al-Kafi)

“Nareated ‘The Muqassir al-Sabati:

“Once I asked abu ‘Abdallah (a.s.), ‘Is the worship in secrecy with an Imam from you - concealing himself - under the government of falsehood more virtuous or the worship during the dominance and government of the truth with an Imam from you in public sight more virtuous?’”

The Imam (a.s.) said, “O ‘The Muqassir, charity in secrecy, by Allah, is more virtuous than the charity given in public sight.

The same is true when you worship in secrecy with your concealed Imam under the government of falsehood.

(Worship) with your fear from your enemies under the government of falsehood in peace time is more virtuous than worshipping Allah, Majestic is Whose mention, during the dominance of the truth distinctly under the government of the truth..”

2

الحسين بن محمد الأشعري، عن معلى بن محمد، عن علي بن مرداس، عن صفوان بن يحيى والحسن بن محبوب، -
(عليه السلام) قلت لأبي عبد الله: عن هشام بن سالم، عن عمار الساباطي قال
العبادة في السر مع الإمام منكم المستتر في دولة الباطل أو العبادة في ظهور الحق ودولته مع الإمام منكم: أيما أفضل
الصدقة في السر والله أفضل من الصدقة في العلانية وكذلك والله عبادتكم في السر مع إمامك: يا عمار: الظاهر؟ فقال
م المستتر

Through analysis of ahadith, Allama Majlisi goes on to describe this state of concealment espoused by the Imams as being the following:

(Bihar al-Anwar, vol 64, page 160)

“It is evident that the quality of complete believer - one who is deserving of being entrusted with their (Ahlulbayt)’s secrets and preserving them. Only a few people possessed such attributes.

And that they (Imams) were performing taqiyya from the majority of Shi'a

ويبدل على أن المؤمن الكامل الذي يستحق أن يكون صاحب أسرارهم وحافظها قليل، وأنهم كانوا يتقون من أكثر الشيعة

It becomes clear that the Imams were performing taqiyya from most Shi'a, and yet a select few were entrusted with the Imams' true teachings.

This poses the obvious question:

Doesn't this mean we should seek the core of our beliefs from those few entrusted Shi'a?

After all, we cannot have true ma'rifa of the Imams (i.e, recognition of their true status) from ahadith they said in taqiyya.

And when we do not have ma'rifa of the Imams, Allah will not accept any our deeds.

(Al-Kafi, vol 1, page 144)

“We (Ahlulbayt) I swear by Allah, are the most blessed names of Allah without which Allah does not accept any of the good deeds of His servants until they have ma'rifa of us”

This means - if we want our prayer, fasting, and all acts of religion to be worth something in the eyes of Allah.

If we wish for our deeds to be accepted, then we must seek ma'rifa of the Imams.

Such ma'rifa can only be attained from following Babs whom the Imams entrusted with their secrets and true teachings. And whose narrations we are prohibited from doubting.

(Wasa'il al-Shi'a, vol 27, page 105)

*“There is no excuse for our followers to doubt what our **thiqat** (i.e, **Babs**) narrate.*

They have known that we share our secrets with them and carry it over to them.”

Accordingly, this section will serve as a **continuation** from my previous section (-aiming to answer the following questions which will help us further understand the nature and inviolability of the Babs:

(1) What exactly was entrusted to the Babs that makes them so special?

(2) Why is it impossible for the Bab to disobey the Imam or stray? How does this apply to Abu al-Khattab?

(3) Is it possible for the Bab to perform taqiyya?

With that said
Let us get started!

1) The Special Babs

Al-Thiqa al-Ma'mun

We mention in our last section that Imam al-Askari described Muhammad ibn Ali ibn Bilal (also known as Bilali) with the title “*Thiqa Ma'mun*” (our trustee, entrusted with leading the Shi'a).

This can be seen in the following hadith graded *mu'tabar* (authentic) by Shaykh Asif Mohseni, in (Mu'jam al-Ahadith al-Mu'tbara vol 1 p 179):

“1. [1/-] *Rijal al-Kashshi: One of the Thiqa in Naysabur relayed to us that: There came out a signed rescript [Tawqi] from Abi Muhammad عليه السلام to Ishaq b. Ismail saying: O Ishaq b. Ismail ... and O Ishaq – read this letter of ours to al-Bilali – may Allah be well pleased with him – for he is al-Thiqa al-Ma'mun, the one who recognizes what is incumbent on him ...*”

يا إسحاق اقرأ كتابنا علي البلالي، رضي ا: حكى بعض الثقات بنيسابور وذكر توقيعا طويلا من جملته: وقال الكشي
”لله عنه، فإنه الثقة المأمون العارف بما يجب عليه“

However, a change takes place in the way our Imams describe Muhammad ibn Ali ibn Bilal.

Al-Husayn ibn Ruh, the third canonical safeer of Imam al-Mahdi said in this hadith also graded *mu'tabar* by Shaykh Asif Mohseni) highlights that al-Bilali was later cursed and disassociated from by the Imam.

(Al-Ghayba of al-Tusi, vol 1, page 432)

“We had (cursed and disassociated from al-Shalmaghani) in the same the way we were towards the likes of him who preceded him, such as al-Shari'i, al-Numayri, al-Hilali, **al-Bilali** and others.”

في الظاهر منا والباطن، في السر والجهر، وفي كل وقت و - زاد بن داود تترى (4) اتفقوا - ، ولعنناه عليه لعائن الله نولاكم ا: قال الصيمري - على كل حال، وعلى منشأيه وتابعه أو بلغه هذا القول منا وأقام على توليه بعده وأعلمهم وأعلمهم أننا: قال هارون. اعلم أننا من التوقي له: وقال ابن داود - أنا من التوقي - أعزكم الله: قال ابن ذكا. (5) لله (ما كان) على مثل: قال ابن داود و هارون. والمحاذرة منه - في التوقي على ما كان عليه من: وقال ابن ذكا. على ما كنا عليه ممن تقدمه من نظرائه: من تقدمنا لنظرائه، قال الصيمري (6) من الشريعي والنميري والهاللي والبلالي - اتفقوا. تقدمنا لنظرائه (7)

Noticing this dichotomy in sahih ahadith, Shaykh Asif Mohseni comments in (Mujam al-Ahadith al-Mu'tabara, vol 1, p 185):

“I say: This reversal (of Muhammad ibn Ali ibn Bilal) in status (of righteousness), even if it is not impossible.

However, if the deviation is correct, then it raises doubts about the authenticity of the letter of Imam al-Askari (appointing him).

This is because describing (Muhammad ibn Ali ibn Bilal) as al-Thiqa al-Ma'mun by the imam - even with the Imam's knowledge of the change in his status in the future, is unlikely.

So contemplate - for this (title) has another counterpart holding it as well.

أقول: هذا الانقلاب وان كان غير بعيد لكن ان صح انحرافه هذا فهو يؤكد الشك في صحة التوقيع المتقدم فان توصي به بالثقة المأمون من قبل الامام مع علمه بما يؤل حاله في المستقبل بعيد فتأمل فانه له نظير.

One may ask:

If Muhammad ibn Ali ibn Bilal were a mere deputy of the Imam - whom was merely trustworthy “thiqa” at one point..

Then why does Shaykh Mohseni think it is unlikely Ibn Bilal could deviate after the Imam appointed him?

After all - didn't the Waqifa and other deputies of our Imams undergo deviation and corruption, after their appointment?

The answer, dear reader, lies in the Imam al-Askari's description of Ibn Bilal as “al-Thiqa al-Ma'mun”.

Shaykh Mohseni says:

“So contemplate - for this (title) has another counterpart holding it as well.”

As clarified in my last section, the title of “Thiqa Ma’mun” has counterparts in the first two sufara’ of Imam al-Mahdi:

Uthman ibn Sa’id al-Amri and his son Muhammad ibn Uthman.

The title “Thiqa Ma’mun” is the title by which these two were entrusted with authority and position of Babhood by the Imam.

Such that one is obligated to see these Babs’ words and actions as equaling those of the Imams, and one is obligated to listen and obey them.

*“And Abu Ali also informed me that he had asked Aba Muhammad (al-Askari) عليه السلام about the same matter, so he said to him: **al-Amri and his son are both Thiqa (trustees), so what they give to you on my behalf then their giving is truly on my behalf, and what they say to you on my behalf then their saying is truly on my behalf, so listen to them and obey them, for they are both Thiqatan Ma’munan (Two entrusted thiqa).**”*

Unlike a mere deputy who can adjudicate for the Shi’a independently from the Imam, the Bab (the Thiqa Ma’mun) is not permitted to judge using his rational faculties.

Al-Amri clarifies:

“I (asked the Bab al-Amri): “What is the Mahdi’s name?”

*He (Al-Amri) said: “That is forbidden to you to ask for. **I am not saying this from myself, nor am I permitted to allow or disallow (independently).** Rather, this prohibition is from the Imam himself.”*

محرم عليكم أن تسألوا عن ذلك، ولا أقول هذا من عندي، فليس لي أن أحل ولا أحرم، ولكن عنه: فالاسم؟ قال: قلت عليه السلام

In contrast, the Bab’s function lies in him being the conduit of the Imam to his Shi’a.

He is the Imam’s public face to the Shi’a, who promulgates the Imam’s true teachings while the Imam is doing taqiyya or in hiding.

It is as if the Imam were directly with his Shi’a but in the form of another person.

For this reason, Shaykh al-Mufid believed that the “**elite, sufara’ and Babs (of the Imams)**” possessed infallibility.

(Al-Mufid's Awa'il al-Muqalat) ¹

*“Our belief regarding the appearance of miracles from **the infallibles from among the elite, sufara’ and Babs (of the Imams)***

I say: This is permissible, and neither reason, nor Sunnah nor book prevents it, and it is the doctrine of a group of Imamiyya scholars...”

القول في ظهور المعجزات على المعصومين من الخاصة والسفراء والأبواب
إن ذلك جائز لا يمنع منه عقل ولا سنة ولا كتاب، وهو مذهب جماعة من مشايخ الإمامية، وإليه يذهب ابن ا: وأقول
لأخشيذ من المعتزلة وأصحاب الحديث في الصالحين الأبرار، وبنو نوبخت من الإمامية يمتنعون من ذلك، ويوافقون
المعتزلة في الخلاف علينا فيه، ويجمعهم عند ذلك الزيدية والخوارج المارقة من الاسلام انتهى كلامه رفع الله مقامه

He believed that infallibility in someone not from Ahlulbayt is possible, provided this person is from the **“most steadfast truth-affirming Shiites”**.

These Shi’a of utmost high status can even be spoken to by angels.

“Our belief in the imams hearing the words of the honorable angels, even if they do not see their (i.e, angels’) form

I say - this is permissible, rationally speaking.

It is possible (to hear angels) even in the most steadfast truth-affirming Shiites who are infallible from straying..”

¹Allama Majlisi quotes from Shaykh al-Mufid on Bihar al-Anwar, vol 27, page 31 - and uses the word “infallibles” معصومين in the quote.

Now the print copy of the book utilizes instead the word “منصوبين” (appointed).

This was a change by the editor from the original text, under the rationale that it is not possible for Shaykh al-Mufid to state the sufara’ are infallible.

The editor says his change is because on page 65, Sh al-Mufid says it is not obligatory for the deputies to be infallible.

“It is not obligatory for the deputies of the Imams to be infallible..”

وأقول: إنه ليس بواجب عصمة ولاية الأئمة (ع) وواجب (6) علمهم بجميع ما يتولونه وفضلهم فيه على رعاياهم لاستحالة رئاسة المفضول على الفاضل فيما هو رئيس عليه في

Our answer to this is that the editor is mistaken in his change. The sufara’ are different from mere deputies. A safer could be infallible, while a mere deputy (wakeel) needn’t be.

This is confirmed by the fact that below the part about infallible sufara’ - page 69 of Awa’il Muqalat.

Shaykh al-Mufid mentions that the most truth affirming Shi’a are infallible from straying:

“It is possible (to hear angels) even in **the most steadfast truth-affirming Shiites who are infallible from straying..”**

Logically, the Imam would appoint his sufara’ from most truthaffirming Shi’a - who are infallible in al-Mufid’s eyes.

Thus, it is logical for al-Mufid to describe them as such (infallible sufara’) - unlike what the editor mistakenly believed.

بجواز هذا من جهة ال: كلام الملائكة الكرام وإن كانوا لا يرون منهم الأشخاص وأقول (ع) القول في سماع الأئمة - (ع) في الصديقين من الشيعة المعصومين من الضلال، وقد جاءت بصحته وكونه للأئمة (3) عقل، وأنه ليس بمتنع ومن (4)

And who are the these infallible truth-affirming Shi'a who can hear angels?

The Babs!

As Salman is shown below to have been spoken to by angels.

(Rijal al-Kashi)

"I said to al-Sadiq (peace be upon him):

Was Salman a muhadath? (divinely inspired / spoken to by a divine force)

He (Imam) said: Yes

I said: Who is speaking to him?

He (Imam) said: An honorable angel."

نصر بن الصباح، عن إسحاق بن محمد البصري، عن محمد بن عبد الله بن مهران، عن محمد بن رجال الكشي - (عليه السلام) قلت للصادق: سنان، عن الحسن بن منصور قال: أ: فإذا كان سلمان كذا فصاحبه أي شيء هو؟ قال: ملك كريم، قلت: من يحدثه؟ قال: نعم، قلت: أكان سلمان محدثاً؟ قال: قبلني على شأنك

What do the angels inform the Babs of?

"On the authority of Ahmad ibn HThe Muqassir al-Marwazi, on the authority of al-Sadiq (peace be upon him) that he said in the report in which it was narrated that Salman was a muhadath, he (Imam) said:

He (Salman) was was spoken to by angels giving him the Imam's words, not directly the Lord's words.

Because angels do not divinely inspire the direct words from God Almighty except to the Hujja (the Imam)."

أنه قال في الخبر الذي روي فيه أن سلمان كان محدثاً، ق (عليه السلام) عن أحمد بن حمار المروزي، عن الصادق إنه كان محدثاً عن إمامه، لا عن ربه لأنه لا يحدث عن الله عز وجل إلا الحجة: إل

Therefore, the Thiqa Ma'mun refers to the Bab being among the Imam's thiqat (those trusted with his secrets).

And entrusted (ma'mun) with leading the Shi'a, divinely strengthened by angels informing him of commandments of the Imam - the Bab is treated as the Imam himself.

If the Bab strays, the Imam strays - which is impossible. Hence, Shaykh al-Mufid believes in the Babs' infallibility.

In other words, Abu al-Khattab is the dhahir form of Imam al-Sadiq. But on what grounds?

2) The Infallible Babs

We learned in our part of this chapter that Imam al-Sadiq had ordered *tawalla* for Abu al-Khattab.

However - what does this mean exactly?

(Al-Kafi, vol 2, page 418)

"I was sitting, and Abu al-Hasan - Musa [al-Kadhim - passed by and with him a sheep.

So I told him: O boy, what exactly is your father [Imam al-Sadiq] doing?

He orders of something and then prohibits us from it.

He ordered us to have tawalla for Abu al-Khattab, then he ordered us to curse and disassociate from him?"

يا غلام ما ترى ما يصنع أبوك، يأمرنا بالشئ :قلت :ومعه بهمة قال (عليه السلام) كنت قاعدا فمر أبو الحسن موسى
ء ثم ينهانا عنه، أمرنا أننتولى أبا الخطاب ثم أمرنا أن نلعنه ونتبرء منه؟

The reason for the shock of the narrator is not because Abu al-Khattab was a trustworthy person appointed as a mere deputy.

Rather, the Imam ordered to the Shi'a to have tawalla for Abu al-Khattab.

According to Sayyid al-Khoei, "tawalla" in this context means:

(Mu'jam Rijal al-Hadith, vol 15, page 271)

“Imam al-Sadiq ordered (the Shi’a) to have wilayah for Abu al-Khattab, then ordered his disassociation.”

وفيها: أن أبا الخطاب قد أمر الصادق عليه السلام بولايته، ثم أمر بالبراءة منه

Wilayah is the spiritual authority reserved only for the Imam himself. It is the authority the Prophet vested in Imam Ali, when he said “whomever I am his mawla, Ali is his mawla”.

In essence - wilayah is the authority of divinely appointed Imamate.

However, wilayah for Abu al-Khattab is not that he became a separate Imam.

Rather - he is vested with authority and spiritual leadership **making him the apparent (dhahir) face of the Imam.**

Abu al-Khattab, as Bab of the Imam, **becomes Imam al-Sadiq himself** to the Shi’a. The Imam gives his true orders and teachings to the Shi’a through Abu al-Khattab.

This is analagous to the case of Imam Husayn having appointed Sayyida Zainab as the dhahir Imam (symbolizing Imam al-Sajjad) to the Shi’a after his death, while she represented the true Imam (al-Sajjad) who was hiding his status.

The Shi’a would come to Sayyida Zainab given her position (as dhahir face of Imam), and her answers were attributed to her maintain secrecy over the true source of the knowledge:

Imam al-Sajjad.

(Al-Saduq’s Kamal al-Deen vol 1 p 529 & Al-Tusi’s Ghayba vol 1 page 254)

“Aḥmad b. Ibrāhīm narrated to us:

“I went to Ḥakīma, the daughter of Muḥammad b. ‘Alī al-Riḍa (upon him be peace) the sister of Abī al-Ḥasan al-‘Askarī [al-Hādī] (upon him be peace) in the year two hundred and eighty in Medina. I conversed with her from behind the curtain and asked her about her religion. She named to me the Imams she followed and then she said, “And Fulān [al-Mahdī] b. al-Ḥasan b. Ali,” and she mentioned his name. I said to her, “May I be sacrificed for you, do you say this on the basis of observation or on the basis of a report?”

She said, “the words of Abū Muḥammad, which he wrote to his mother.” I asked, “Where is then the son?” She said, “He is in hiding,” I said “To who are the Shī’a to turn for guidance?” So I said, “To the grandmother, the mother of Abū Muḥammad

(upon him be peace)” So i said to her, “Who has he emulated in assigning a woman as his deputy?” **“He has emulated al-Ḥusayn b. ‘Alī b. Abī Ṭālib (upon him be peace). al-Ḥusayn b. ‘Alī (upon him be peace) assigned his sister, Zaynab b. ‘Alī b. Abī Ṭālib in the apparent. And the knowledge coming from ‘Alī b. al-Ḥusayn (upon him be peace) was attributed to Zaynab b. ‘Alī in order to maintain secrecy over ‘Alī b. al-Ḥusayn (upon him be peace).”** Then she said, “You are the companions [scholars] of narrations. Have you not narrated that the inheritance of the ninth from the sons of al-Ḥusayn b. ‘Alī will be divided in his lifetime?”

عن أحمد بن إبراهيم قال: دخلت على حكيمة بنت محمد بن علي الرضا أخت أبي الحسن صاحب العسكر عليهم السلام في سنة اثنتين ومائتين فكلمتها من وراء حجاب وسألتها عن دينها فسمت لي من تأتم بهم ثم قالت: والحجة ابن الحسن بن علي فسمته فقلت لها: جعلني الله فداك معاينة أو خبراً؟ فقالت: خبراً عن أبي محمد كتب به إلى أمه فقلت لها: فأين الولد؟ فقالت: مستورة، فقلت: إلى من تفزع عالشيعه؟ فقالت: إلى الجدة أم أبي محمد عليه السلام فقلت لها: اقتدى بمن (في) وصيته إلى امرأة؟ فقالت: اقتداء بالحسين بن علي عليه السلام والحسين بن علي أوصى إلى أخته زينب بنت علي في الظاهر وكان ما يخرج ع إنكم قوم أ: ن علي بن الحسين عليها السلام من علم ينسب إلى زينب ستراً على علي بن الحسين عليه السلام ثم قالت صاحب أخبار أما رويتم أن التاسع من ولدالحسين بن علي عليه السلام يقسم ميراثه وهو في الحياة

Thus, the Bab is the apparent (dhahir) form of our Imam. His knowledge is knowledge of the Imam.

His word and actions, are those of the Imam. We must not ever doubt him.

This is because the Imam does not hide his knowledge from the Babs.

So.. is it possible for the Bab to perform taqiyya?

Let us see.

3) Taqiyya of the Babs

A) “Taqiyya in Dhahir, but Haqq in Batin”

*“Abu Nasr Hibatullah Ibn Muhammad says: Both Abu Abdullah Ibn Ghalib and Abul Hasan Ibn Abi Tayyib said: I did not see anyone wiser than **Shaykh Abul Qasim al-Husayn ibn Ruh**. I saw him one day in the house of Ibn Yasar.*

He had a great position before the Sayyid and the caliph. The ‘Amah (i.e, Sunnis) also revered him.

Abul Qasim attended that place due to dissimulation (Taqiyya) and fear.

I remember him.

One day - two men were arguing; one was claiming that Abu Bakr was the best of the people after the Messenger of Allah (a.s) and then Umar and then Ali; while the other contended that Ali was better than Umar.

Their debate took long.

So Abul Qasim said: “What Sahaba were unanimous upon is that (Abu Bakr) al-Siddiq comes first, then after him (Umar) al-Faruq, and then after him Uthman Dhul Nurayn, and then Ali, the Successor.

Narrators of traditions uphold this.

And it is the correct belief, according to us.

Everyone there was perplexed by these words. Members of the ‘Amah (Sunnis) were raising him over their heads from gaiety and were praying for him and cursing those who were “accusing him to be a Rafidi.” Laughter was all the while overwhelming me. I tried to withhold it and control myself from laughing by putting my sleeve into my mouth, but then I feared that they will discern who I am, so I left. The Shaykh looked at me and noticed that. When I arrived at my house, there was a knock on the door. I came out and saw Abul Qasim Ibn Ruh on his mule. He had come to me on his way home.

He said: “Abdullah, may Allah do you favors, why were you laughing and almost cheering me; as if what I said was not true before you.” I said: “It is true before me.” He (Husayn Ibn Ruh) said: “Fear God, Shaykh. I will not forgive you if you consider this word of mine far-fetched to believe.”

I said: “My master, someone who is a companion of the Imam and his representative, if he says a word as such, is it not awkward and laughable?”

He said: “By your life, if you say this again, I will desert you.” He bid me farewell and left.”

على ذلك، وهو الصحيح عندنا، فبقي من حضر المجلس متعجبا من هذا القول وكانت العامة الحضور يرفعونه على رؤوسهم وكثر الدعاء لهو الطعن على من يرميه بالرفض
فوقع علي الضحك فلم أزل أتصبر وأمنع نفسي وأدس كمي في فمي فخشيت أن أفتضح، فوثبت عن المجلس ونظر لي فتفطن لي فلما حصلت في منزلي فإذا بالباب يطرق فخرجت مبادرا فإذا بأبي القاسم بن روح راكبا بغلته قد وافان يا عبد الله أيدك الله لم ضحكت وأردت أن تهتف بي كأن الذي قلته عندك :ي من المجلس قبل مضيه إلى داره فقاللي كذاك هو عندي، فقال لي :ليس بحق؟ فقلت له
يا سيدي رجل يرى بأنه صاحب الامام ووكي :اتق الله أيها الشيخ فاني لا أجعلك في حل تستعظم هذا القول مني فقلت وحياتك لئن عدت لأهجرنك وودعني وانص :يضحك من قوله هذا؟ فقال لي (لا) له يقول ذلك القول لا يتعجب منه؟ ورف.

- **Evaluation:**

We notice something peculiar about the above report.

The Bab of Imam al-Mahdi - al-Husayn ibn Ruh - states the following about the highest ranking Sahaba:

“(Abu Bakr) al-Siddiq comes first, then after him (Umar) al-Faruq, and then after him Uthman Dhul Nurayn, and then Ali, the Successor”

Abu Bakr, Umar, and Uthman - their status is above Ali!

This isn't simply al-Husayn ibn Ruh stating the consensus of the Mukhalifeen, he adds on to say:

“And it is the correct belief, according to us”

Ibn Ruh affirms the claim!

This leads a Shi'i follower of Ibn Ruh to laugh uncontrollably, believing that Ibn Ruh was stating false information to the Mukhalifeen.

Once Ibn Ruh & the Shi'i leave the site of congregation -

The Bab reproaches the Shi'i for such laughter - saying that what he (Ibn Ruh) said was true and tells the Shi'i he will not forgive him if he considered his word (regarding the Sahaba being above Ali) to be far-fetched to believe.

*He said: “Abdullah, may Allah do you favors, why were you laughing and almost cheering me; **as if what I said was not true before you.**” I said: **“It is true before me.”** **He (Husayn Ibn Ruh) said: “Fear God, Shaykh. I will not forgive you if you consider this word of mine far-fetched to believe.”***

How could al-Husayn ibn Ruh (Bab of the Imam, whose narrations we cannot doubt) affirm something which according to the our Imams is the basic definition of nasb (hatred of the Imams)?

(Wasa'il al-Shi'a, vol 9, page 491)

“Imam al-Hadi is asked:

*Do I need any criteria to identify the nasibi other than him **believing al-Jibt (Abu Bakr) & al-Taghut (Umar) are superior to Imam Ali in rank, and believing in their leadership?***

Imam said: 'Whomever has this belief, he is a nasibi'

من كان :عن الناصب هل أحتاج في امتحانه إلى أكثر من تقديمه الجبت والطاغوت واعتقاد إمامتهما؟ فرجع الجواب على هذا فهو ناصب

Is the Bab misleading the Shi'a - making them take upon the deviant beliefs of the nawasib, knowing that the Shi'a cannot doubt his narrations?

Definitely not.

Rather, we can find the answer in what Allama Majlisi described below:

(Bihar al-Anwar, vol 48, p 247)

"The hadith - in its dhahir is taqiyya, either from the Mukhalifeen or Shi'a of low comprehension.

However, its batin is the truth (haqq).."

ظاهره تقية إما من المخالفين بقريضة الراوي، أو من نواقص العقول من الشيعة وباطنه حق، إذ كان عليه السلام :بيان حاضرا وهو خير منغاب وحضرت الملائكة أيضا

Sometimes, the ahadith of Imams may consist of them answering the Mukhalifeen and Shi'a in taqiyya.

The dhahir (apparent) of the hadith would be in taqiyya – the words carefully chosen to give the illusion that the Imam is affirming his opponents.

However, the batin is a completely different answer - a truth is not taught to everyone, but only those who can comprehend it from high ma'rifa Shi'a.

So while we cannot doubt the narrations of the Babs, sometimes they will give narrations of dhahir and batin nature.

The batin taught only to their close companions, particularly those entrusted with understanding it.

This can be seen in how Imam al-Sadiq tells his Bab, Mufaddal, to not publicize the Imam's secrets except to those deserving of it:

(Al-Mahasin, vol 1, page 256)

"On the authority of Dawood Al-Ruqi, Mufaddal and Fudhayl, they said:

We were a group with Abi Abdullah (peace be upon him) in his house, informing us about matters.

When we left, he stood at the door of his house before he entered, then turned to us and said:

May God have mercy on you (all).

Do not publicize our affair (i.e, our difficult ahadith) and do not speak about them except to those entrusted to handle it.

Indeed, the one who publicizes our secret is more severe in his damage to us than our enemy.

Leave, may God have mercy on you all, and do not publicize our secret.”

- عنه عن ابن الديلمي، عن داود الرقي ومفضل وفضيل قال: كنا جماعة عند أبي عبد الله (ع) في منزله يحدثنا في أشياء فلما انصرفنا وقف على باب منزله قيل أن يدخل ثم أقبل علينا فقال: رحمكم الله لا تضيعوا أمرنا ولا تحدثوا به إلا أهله، فإن المذيع علينا سرنا أشد علينا مؤنة منعونا، انصرفوا رحمكم الله ولا تضيعوا سرنا.

(‘Ilal al-Shara’ie, vol 1, p 163)

“O Mufaddal, take this, for it is from the storehouse of knowledge and its secrets.

Do not reveal (this hadith), except to those entrusted to handle it.”

يا مفضل خذ هذا فإنه من مخزون العلم ومكنونه لا تخرجه إلا إلى أهله

Thus cannot deny our Imams’ words, even if said in the apparent.

We must believe in the narration (in the sense that the Imam said this) - without acting upon it or taking it as a belief - if we have reasonable suspicion to believe it is only a dhahir and there is a batin to it.

A hadith showcasing the dhahir only would be a *mutashabih* (doubtful) hadith, while a muhkam (established, doubtless) would showcase the dhahir and batin.

If there is a dhahir only hadith (mutashabih), we have to compare it to muhkam ahadith to avoid being misguided.

“You should thus check the mutashabih things against the muhkam things, and not just follow the mutashbih things lest you may be misguided.”

So in that sense - if a Bab narrates for example that another Bab (Abu al-Khattab) is cursed. We must not take upon the dhahir of this, but must assume there is a batin to it - such as the curse being translated to mercy (as shown in Abu al-Khattab, part 7).

(‘Uyun Akhbar al-Ridha)

Imam Al-Ridha said:

“Whoever refers to the doubtless (muhkam) in the Quran regarding the doubtful things (mutashabih) in it will be guided towards the straight path.”

He (the Imam) then added, “There are also some mutashbih things among our traditions like the mutashabih things in the Quran and there are muhkam things among our traditions like the muhkam things in the Quran.

You should thus check the mutashabih things against the muhkam things, and not just follow the mutashbih things lest you may be misguided.”

أبي، عن علي، عن أبيه، عن حيون مولى الرضا، عن الرضا عليه السلام قال: (ع) عيون أخبار الرضا - 9
إن في أخبارنا متشابهها كمتشابه القرآن: من رد متشابه القرآن إلى محكمه هدي إلى صراط مستقيم، ثم قال عليه السلام
ن، ومحكما كمحكم القرآن، فردوا متشابهها إلى محكمها، ولا تتبعوا متشابهها دون محكمها ففضلوا

So do we believe in a hadith dhahir whose dhahir is said in taqiyya?

Yes we do!

“As for the muhkam (established, doubtless) - we believe in it, take upon it, take it as a principle in religion.

As for the mutashabih, we believe it but do not act upon it.”

وفيه محكم ومتشابه، فأما المحكم فيؤمن به ويعمل به ويدين به، وأما المتشابه فيؤمن به ولا يعمل به

So the dhahir of Al-Husayn ibn Ruh’s hadith - that Abu Bakr, Umar, Uthman are superior to Imam Ali.

We must believe in it - as it is a mutashabih hadith.

This is why Ibn Ruh told his follower:

“Fear God, Shaykh. I will not forgive you if you consider this word of mine far-fetched to believe.”

But we must not take upon the dhahir of the hadith as a belief.

Given that the Imam compared the mutashabih of hadith to mutashabih of Quran, Allah says about the mutashabih interpretation:”

“And no one knows its [true] interpretation except Allah and those firm in knowledge” (3:7)

Thus a mutashabih - hadith said in taqiyya in the dhahir - always has a true batin interpretation, even if its dhahir gives the illusion otherwise.

However, was this an actual phenomenon in our Imams’ - and by extension, their Bab’s - style of response?

In the sense of - stating a hadith with a misleading dhahir in taqiyya, while the batin of it is true?

Yes, it is!

Let us see how.

B) Yunus narrates the cursing of Abu al-Khattab!

“He [i.e. al-Ridha] said:

Verily Aba al-Khattab lied about Abi Abdillah (al-Sadiq) may Allah curse Aba al-Khattab, and likewise the companions of Aba al-Khattab do insert these narrations into the books of the companions of Aba Abdillah عليها السلام to this day.”

يونس: وافيت العراق فوجدت بها قطعة من أصحاب أبي جعفر عليه السلام ووجدت أصحاب أبي عبد الله عليه السلام م متوافرين، فسمعتهم وأخذت كتبهم، فعرضتها من بعد على أبي الحسن الرضا عليه السلام فأنكر منها أحاديث كثيرة أن يكون من أحاديث أبي عبد الله عليها السلام. وقال لي: ان أبا الخطاب كذب على أبي عبد الله عليه السلام لعن الله أبا الخطاب، وكذلك أصحاب أبي الخطاب يدسون هذه الا حديث إلينا هذا في كتب أصحاب أبي عبد الله عليه السلام

Such a clear and direct condemnation of Abu al-Khattab. How did the Khattabiya respond to such admonishments by the Imam?

(Firaq al-Shi’a, of al-Qummi)

“Aba Abdilah [al-Sadiq] wished to disavow us by cursing us in the apparent.

However, in the batin - he curses our enemies and our opponents.

They interpreted (a batin interpretation) that Abu al-Khattab's curse as referring to Qatada ibn (Da'ama) al-Basri, the jurist of the people of Basra.

Qatada used to come to Abu Jaafar and Abu Abdullah, and his kunya Abu al-Khattab.

So Abu Al-Khattab and his companions interpreted that he was the one whom Abu Abdullah cursed and that Abdullah conceals the truth from his companions to add to their misguidance and misguidance."

وأن أبا عبد الله أراد أن يعيينا بلعنه إيانا في الظاهر، وفي الباطن (يلعن) أضدادنا ومن خلفنا، وتأولوا في ذكره أبا ال خطاب أنه عنى قتادة بن (دعامة) البصري، فقيه أهل البصرة. وكان قتادة يأتي أبا جعفر وأبا عبد الله، وكان يكنى ب أبي الخطاب، فتأول أبو الخطاب وأصحابه أنه الذي لعنه أبو عبد الله وأن عبد الله يلبس على أصحابه ليزيدهم ضلالا ونيتها

Is this idea of our Imams using such tactics (a hadith with taqiyya in dhahir, haqq in batin), backed in our reports?

Yes!

For example, when a Mukhalif asked al-Sadiq about Abu Bakr and Umar.

Imam al-Sadiq said: ***'They are two Imams Adel (Just) and Qasit (Balanced), they were upon the right, and died upon it, therefore may Allah's mercy be upon them on the Day of Judgment.'***

But when the Shi'a later ask the Imam about his words, the Imam reveals a batin completely contradicting the dhahir.

For instance - on explaining his words "may Allah's mercy be upon them (Abu Bakr and Umar)", Imam al-Sadiq provides an explanation which no one would reasonably expect:

What I meant with mercy be upon them that the mercy is Allah's apostle because he was a mercy to mankind and he will be a rival for them on the Day of Judgment

This kind of rationalizing would not come to the minds of anyone who looks heard the Imam utter such words.

But it is the batin truth to a hadith whose dhahir is said in taqiyya.

As the full hadith states:

(Manaqib Ibn Abi Shahrashoob)

“An opponent (Sunni) asked Imam Jafar al-Sadiq and said: O Allah’s apostle son what do you say about Abu Bakr and Umar? He replied: They are two Imams Adel (Just) and Qasit (Balanced), they were upon the right, and died upon it, therefore may Allah’s mercy be upon them on the Day of Judgment.

When the people left, a man from his retinue (Shia) said: O son of Rasul Allah I’m wondering from what you have said about Abu Bakr and Umar!

He (Imam) replied: yes they are two Imams calling for hellfire as Allah said: “And We made them Imams who call to the fire (28:41)”

The Qasit as Allah almighty said And as for those who are unjust (Qasit – in this context means unjust), they are firewood for hell (72:15)

And the Adel that because they switched from the right as Allah almighty said Yet those who disbelieve ascribe (Ya’diloon) rivals unto their Lord (6:1).

What I meant by this was that they were upon the right in that they seized the right of the Commander of Believers (Ali).

What I meant by they died upon it that they died was on enmity without repentance.

What I meant with mercy be upon them that the mercy is Allah’s apostle because he was a mercy to mankind and he will be a rival for them on the Day of Judgment.”

، أن الصادق عليه السلام سئل عن أبي بكر (2) نقلا من كتاب المثالب لابن شهر آشوب: (1) كتاب نفحات اللاهوت كانا إمامين قاسطين عادلين، كانا على الحق وماتا عليه، فرحمة الله عليهما يوم القيامة، فلما خلا المجلس: وعمر، فقال: كيف قلت يا بن رسول الله؟ (3)، قال له بعض أصحابه
* (وجعلناهم أئمة يدعون إلى النار) * :كانا إمامين، فهو مأخوذ من قوله تعالى: نعم، أما قولي: فقال
* (وأما القاسطون فكانوا لجهنم حطبا) * :، وأما قولي قاسطين، فهو من قولته تعالى (4)
* (الذين كفروا بربهم يعدلون) * :، وأما قولي عادلين، فهو مأخوذ من قوله تعالى (5)
لم يتوبا عن تظاهرها ع (7) ماتا عليه، المراد أنه:، وأما قولي كانا على الحق، فالحق علي عليه السلام، وقولي (6)
فرحمة الله عليهما يوم القيامة، فالمراد به أن رسول الله صلى الله عليه وآله: ليه، بل ماتا على ظلمهما إياه، وأما قولي
(وما أرسلناك إلا رحمة للعالمين) * :ينتصف له منهما، آخذا من قوله تعالى

Another example is where Imam al-Sadiq hears an argument by Abu Hanifa and swears by Allah that Abu Hanifa has “reached (the correct conclusion).

This phrase uttered by the Imam, in the dhahir - it has the illusion that Imam al-Sadiq agreed with Abu Hanifa.

But in the batin, as the Imam explains to his companion, Imam al-Sadiq meant that “you (Abu Hanifa) have reached the wrong conclusion.”

(Al-Kafi, vol 8, page 292)

*“Abu Abdullah (al-Sadiq) said: ‘By Allah, O Abu Hanifa, **you’ve reached**. (Note: This is a phrase used in Arabic to only mean ‘**you have reached the correct conclusion**’)*

(The narrator) said, ‘Then Abu Hanifa went out from his (Imam) presence, so I said, ‘May I be sacrificed for you, I do not like the interpretation of this Hostile One (Nasibi)’.

So he (asws) said: ‘O Ibn Muslim, Allah will not Displease you. Their interpretation does not coincide with our (asws) interpretation, nor does our interpretation coincide with theirs, and the interpretation (of your dream) is not as he has interpreted it’.

*I said to him (asws), ‘May I be sacrificed for you (asws), you (asws) **said that he reached, and swore upon it, whilst he was mistaken**’.*

*He (asws) said; ‘Yes, I (asws) **did swear that he had reached wrong the conclusion**’.*

ثم خرج أبو حنيفة من عنده، فقلت: أصبت والله يا أبا حنيفة، قال: (عليه السلام) عبد الله يا ابن مسلم لا يسؤك الله، فما يواطى تعبیرهم تعبیرنا ولا تعبیرنا: جعلت فداك إني كرهت تعبیر هذا الناصب، فقال نعم حلفت: أصبت وتحلف عليه وهو مخطئ؟ قال: جعلت فداك فقولك: فقلت له: تعبیرهم وليس التعبیر كما عبره، قال: عليه أنه أصاب الخطأ، قال:

Now, the final example for this section would be when Abu Hanifa asked Imam al-Kadhim about musical devices his father (al-Sadiq) loved.

Imam al-Kadhim says “He loved the Oud” - but then the Imam reveals to his companion the batin behind this statement:

He loved Oud of bukhoor (incense).”

(Al-Ikhtisas, page 90)

“Abu Hanifa once said to Musa ibn Jaafar, peace be upon him:

Tell me what was more beloved to your father, the Oud or the tanbour (i.e, musical devices).

Imam said: No, he loved the Oud.

*Imam then told us: **He loved the Oud of bukhoor (i.e, incense - not musical instrument called Oud) and hated tanbour (musical instrument)**”.*

لا بل :أخبرني أي شئ كان أحب إلى أبيك العود أم الطنبور؟ قال :لموسى بن جعفر عليه السلام " قال أبو حنيفة يوما يحب عود البخور ويبغض الطنبور : العود فسئل عن ذلكفقال

C) Clause of Taqiyya?

With this had been clarified from the style of “taqiyya in dhahir, haqq in batin” used by our Imams and their Babs (such as al-Husayn ibn Ruh).

What could possibly have made Yunus ibn Abd al-Rahman narrate the dhahir of a hadith where Imam al-Sadiq curses Abu al-Khattab, out of taqiyya from the Shi’a?

The answer lies in the abuse Yunus was receiving from the Shi’a due to the ahadith he was narrating.

Accordingly, Imam al-Ridha ordered Yunus to “**Perform mudarat on them, O Yunus - for their minds cannot comprehend (the ahadith you present).**”

(Rijal al-Kashi, vol 2, page page 783)

“*Narrated Abu Ja’far al-Basri:*

I entered with Yunus ibn Abd al-Rahman upon al-Ridha, peace be upon him, and he (Yunus) complained to the Imam of what was the abuse he was receiving from him from his companions.

Al-Ridha said: ‘Perform mudarat on them, O Yunus - for their minds cannot comprehend (the ahadith you present).’”

علي بن محمد القتيبي، قال: حدثني أبو محمد الفضل بن شاذان، قال: حدثني أبو جعفر البصري، وكان ثقة فاضلا صالحا، قال: دخلت معيونس ابن عبد الرحمن على الرضا عليه السلام فشكى إليه ما يلقي من أصحابه من الوقعة، فقال الرضا عليه السلام: دارهم فان عقولهم لا تبلغ

What is ‘Mudarat’?

It is in reference to a type of taqiyya known as “Taqiyya Mudaratiyya”.

Sayyid al-Khumayni explains:

(Rasa’il, vol 2, page 184)

“It is the act of making those who differ with us love us and to lure them by friendliness in a situation where there is no fear of harm or damage unlike the taqiya of fear.”

In practicing mudarat (gaining people's love) -

Our Imams order their companion to narrate the ahadith which the people would understand, and omit ahadith which they do not understand.

(Al-Khisal, page 25)

“On the authority of Mudrik ibn al-Hazhaz that Abu Abdullah al-Sadiq said:

Oh Mudrik!

May God have mercy upon whoever attracts the love of the people to himself, narrates for them what they would understand, and omits what they do not comprehend.”

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أيوب بن - نوح، عن ابن أبي عمير، عن سيف بن عميرة، عن مدرك بن الهذها قال: قال أبو عبد الله عليه السلام: يا مدرك رحم الله عبدا اجتبر مودة الناس إلى نفسه، فحدثهم بما يعرفون، وترك ما ينكرون

Hence, Imam al-Ridha gives a rendition of this order to Yunus, saying:

“O Yunus, narrate to the people what they recognize, and abandon narrating to them with what they do not recognize.”

It is as if you want God to be lied against in His throne (i.e, by people calling the hadith a lie).”

Yunus became obligated not to simply narrate to the people ahadith they can understand and omit what they cannot comprehend.

The Imam tells him to ONLY narrate what the people will **recognize**. And avoid narrating to them what they do not recognize.

Meaning, narrate the dhahir of a hadith saying Abu al-Khattab was a liar and is cursed - but do not narrate the batin which clarifies the matter.

(Rijal al-Kashi)

“We were with Abu al-Hasan al-Ridha, peace be upon him, and with him was Yunus ibn Abd al-Rahman, when a group of people from Basra sought permission to enter [upon the Imam]

So Abu al-Hasan, peace be upon him, gestured to Yunus: Enter the house (to be away from the crowd) - and his (the Imam's) house is covered by a curtain - and do not move until permission is given to you.

The Basrans entered and increased in their backbite and insults against Yunus until they got up, said their farewells to the Imam and left. Then Yunus was given permission to exit the house out he came out crying.

He said:

May God make me your ransom - I defending this faith, yet this is my condition among my companions (i.e, backbiting and insult).

Abu al-Hasan, peace be upon him, said to him: O Yunus, what do you have to do with what they say if your imam is satisfied with you?

O Yunus, narrate to the people what they recognize, and abandon narrating to them with what they do not recognize. It is as if you want God to be lied against in His throne (i.e, by people calling the hadith a lie).

Oh Yunus, what will it affect you if you have in your hands a pearl but the people say to you: it is a stone, and what will it benefit you if you have in your hand a stone but the people say: it is a pearl!

I said: No, it does not affect me.

He said: This is how you are, Yunus. If you were right and your imam was satisfied with you, what the people said would not harm you."

أدم بن محمد، عن علي بن محمد الدقاق، عن محمد بن موسى السمان، عن محمد بن عيسى بن عبيد، رجال الكشي كنا عند أبي الحسن الرضا عليه السلام وعنده: عن أخيه جعفر، قال
ادخل البيت، فإ: يونس بن عبد الرحمن إذ استأذن عليه قوم من أهل البصرة، فأوماً أبو الحسن عليه السلام إلى يونس (1) ذا بيت مسبل عليهستر، وإياك أن تتحرك حتى يؤذن لك، فدخل البصريون فأكثرُوا من الوقعة والقول في يونس: وأبو الحسن عليه السلام مطرق حتى لما أكثرُوا، فقاموا وودعوا وخرجوا، فأذن يونس بالخروج فخرج باكياً، فقال يا يونس فما: جعلني الله فداك إني أحامي عن هذه المقالة، وهذه حالي عند أصحابي، فقال له أبو الحسن عليه السلام عليك مما يقولون إذا كان إمامك عنك راضياً؟ يا يونس حدث الناس بما يعرفون، واطرکہم مما، لا يعرفون كأنك تريد أن تكذب على الله في عرشه

Both the batin and dhahir is the truth. However, the dhahir is a mere mirage that does not give us a true understanding of our Imam.

Thus, we must seek the batin to understand our Imams and their holy Babs.

This brings us to another question:

D) Admonishing the Babs after their Death?!

Despite Yunus having died in the time of Imam al-Ridha, his memory still faced animosity by his rivals. And Yunus' supporters were still present.

This is shown with Imam al-Jawad telling a companion to love Yunus - even if the people of his country disagree with him.

(Rijal al-Kashi, vol 2, page 783)

“I wrote to Abu Ja’far, peace be upon him, what do you say about Yunus ibn Abdul Rahman?”

So he wrote to me in his handwriting:

‘Love him and have mercy on him, even if the people of your country disagree with you’

- حدثني محمد بن إسماعيل الرازي، قال حدثني عبد :حمدويه بن نصير، قال العزيز بن المهدي، قال، كتبت إلى أبي جعفر عليها السلام ما تقول في يونس ابن عبد الرحمن؟ فكتب إلي بخطه 931 أحبه وترحم عليه وإن كان يخالفك أهل بلدك

Given that there were many Shi’a who still hated Yunus, Imam al-Jawad had to perform taqiyya from them (even if they were high ranking companions such as Ali ibn Mahziyar).

Hence, Imam al-Jawad orders his companion to the disassociate from those who follow the doctrine of Yunus.

“1. [1/329] Amali of al-Saduq: Ibn al-Walid from al-Saffar from Ibn Ma’ruf from Ali b. Mahziyar who said: I wrote to Abi Ja’far the Second عليه السلام : May I be made your ransom - should I pray behind

the one who asserts (the doctrine of) ‘the body’ (God is corporeal) or the one who subscribes to the doctrine of Yunus - that is the son of Abd al-Rahman?

He عليه السلام wrote: Do not pray behind them

nor not give them anything of the Zakat. Disassociate from them. Allah has disassociated from them.”

حدثنا محمد بن الحسن الصفار، عن العباس بن معر :، قال(رضي الله عنه) حدثنا محمد بن الحسن بن أحمد بن الوليد جعلت فداك أ :)عليهم السلام(كتبت إلى أبي جعفر محمد بن علي بن موسى الرضا :وف، عن علي بنمهييار، قال لا تصلوا خلفهم، ولا تعط :)عليه السلام(صلي خلف من يقول بالجس، ومن يقولبقول يونس بن عبد الرحمن؟ فكتب وهم من الزكاة، وابرعوا منهم، برئ الله منهم

However, something interesting happened which allowed the later Imams to cease cursing Yunus.

One of the topmost slanderers of Yunus, a scholar named Ahmad ibn Muhammad ibn Isa, repented from his slander and abuse of Yunus due to a vision he saw.

(Rijal al-Kashi, vol 2, page 787)

“Ali ibn Muhammad Al-Qutaibi, he said: Al-Fadl ibn Shathan told us, he said:

Ahmad ibn Muhammad ibn Isa repented and asked God’s forgiveness for his slander of Yunus due to a vision he saw, in which Ali ibn Hadid (deputy of Imam al-Ridha) was showing inward inclination towards Yunus and Hisham”

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كان أحمد ابن محمد بن ع :حدثنا الفضل بن شاذان قال :علي بن محمد القتيبي، قال
يسى تاب واستغفر الله من وقيعته في يونس لرؤيا رآها، وقد كان علي بن حديد يظهر ف ي الباطن الميل إلى يونس وه
شام

As such, the memory of Yunus was reconciled among the commoner Shi’a as the top scholars renounced their views. Thus, the Imams did not disassociate from Yunus any longer after the era of Imam al-Jawad.

Now - as for the Khattabiya, they die not die out with the death of Imam al-Sadiq.

Rather, a group of the Khattabiya entered the group of Muhammad ibn Ismail and were involved in forming its batini theology.

(Firq al-Shi’a of al-Qummi)

“As for the pristine Ismailiyya.

They are the Khattabiya, companions of the companions of Abu Al-Khattab Muhammad ibn Abi Zainab Al-Asadi Al-Ajda’.

A group of them (Khattabiya) entered into the group of Muhammad ibn Ismail and they acknowledged the death of Ismail ibn Jaafar during the life of his father...”

فأما الإسماعيلية الخالصة فهم الخطابية أصحاب أبي الخطاب محمد بن أبي زينب الأسدي الأجدع، وقد دخلت منهم
فرقة في فرقة محمد بن إسماعيل وأقروا بموت إسماعيل بن جعفر في حياة أبيه

The Khattabiya remnants (in the form of Ismailis) kept launching rebellions against the state - and continued influencing the Imams’ companions.

In the time of Imam al-Mahdi, the Qarmatian Ismailis almost overthrew the Abbasid state and gained supporters from even the fuqaha’ (jurists) of the Imamiyya.

(Al-Kafi, vol 1, page 52)

“Al-Hasan ibn Al-Fadl ibn Zaid Al-Yamani said:

My father wrote a letter to the Imam, and received an answer.

Then I wrote a letter to the Imam and received an answer.

Then a man from the fuqaha’ of our companions (Shi’a) wrote a letter to the Imam and did not receive an answer.

So we looked into the matter, and it turns out the reason was that the man turned Qarmatian (millennarian Ismaili)...”

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كتب أبي بخطه كتابا فورد جوابه ثم كتبت بخطي فورد جوابه، ثم كتب بخط: الحسن بن الفضل بن زيد اليماني قال -
ه رجل من فقهاء أصحابنا، فلم يرد جوابه فنظرنا فكانت العلة أن الرجل تحول قرمطيا

Thus, our Imams had needed to continue cursing Abu al-Khattab - even after his death.

To ensure safety from the Abbasid state.

Chapter 3: Muffadal ibn Umar

Part 1: Legalists And Esotericists

1) A DISTINCTLY LEGALIST STRAIN OF TASHAYYU’?

The common theme which The Muqassir bases his post on is the idea that there were distinctly batini (esoteric) Shi’a and distinctly legalist (fiqh-oriented) Shi’a.

His idea of batinism is that it is belief in which mere ma’rifa (knowledge & belief of the true status) of the Imam abrogates Shari’a - relieving the Shi’a from fasting, praying, and so on.

Suffice to say, this is a very wrong misconception which is based on the view of Mukhalif heresiographers distant from Tashayyu’ - and also adopted by the opponents of al-Mufaddal for more nefarious reasons, as will be clarified in these chapter of posts.

Let us get an introductory picture of what is batinism in the following sections.

A)

“For it is the Ghulāt who believed that the gnosis of the Imam frees one from the shackles of the Law[26].

It is the Ghulāt who used not to pray and to drink wine freely” - The Muqassir

The Muqassir places al-Mufaddal as one of the disciples of Abu al-Khattab and claims that Abu al-Khattab’s movement were ghulat (heterodox) and did not pray nor believe in Shari’a.

This claim is categorically false.

- **Abu al-Khattab’s companions did in fact pray**, as in this hadith from Rijal al-Kashi graded *mu’tabar* (authentic) by Shaykh Asif Muhseni (<https://thaqalayn.net/hadith/9/3/83/4>)

*“4. [4/233] Rijal al-Kashshi: Muhammad b. Masud from Ali b. al-Hasan from MuThe Muqassir b. Khallad who said: Abu al-Hasan عليه السلام said: Verily Aba al-Khattab corrupted the people of Kufa so **they used not to pray the Maghrib until the redness of the sky disappears**, but that is not appropriate except for the traveller or someone who has a problem.”*

As we can see, Abu al-Khattab's companions did in fact pray, but however, delayed their Maghrib prayer until the redness of the sky disappears?

Is this corruption of the religion?

Not at all, after all - Imam al-Sadiq would order his companions to pray at different times to avoid being singled out at one group and risking persecution.

- This evident in the following authentic hadith graded *mu'tabar* by Shaykh Asif Mohseni

(Tahdheeb al-Ahkam, vol 2, page 252)

*“Muhammad b. Yahya from Muhammad b. al-Husayn from Abd al-Rahman b. Abi Hashim al-Bajali from Salim Abi Khadija from Abi Abdillah عليه السلام, he (Salim) said: a man asked [him] while I was present: **I happen to enter the Masjid and one of our companions is praying the Asr prayer while another is praying Dhuhr [why this divergence]? He said: I ordered them to do that, if they were all to pray at one time they would be known and it would be off with their necks.**”*

ربما دخلت المسجد وبعض أ: سأل إنسان وأنا حاضر فقال: عن سالم أبي خديجة، عن أبي عبد الله عليه السلام قال أنا أمرتهم بهذا لو صلوا على وقت واحد لعرفوا فاخذ برقابهم: صحابنا يصلي العصر، وبعضهم يصلي الظهر، فقال

- **Abu al-Khattab's companions did in fact fast**

Shaykh al-Tusi says in Tahdheeb al-Ahkam (vol 4, page 309)

Abu al-Khattab's companion did in fact believe in fasting of Ramadan, and additionally believed that the obligation (farida) of fasting in Sha'ban has the same obligation as Ramadan.

Such that, if one breaks his fast in Sha'ban - he has to pay the same kafara he would pay in Ramadan.

“What is meant by it is that none of the imams, peace be upon them, fasted Sh'ban on the grounds that the fast is equal to the fast of Ramadan in obligation (farida), because some people said that his fast is an obligation.

Abu al-Khattab, may God curse him and his companions, believed in this and say that whoever breaks his fast on a day of it must pay the kafara that is required of the day he broke his fast in the month of Ramadan”

المراد بها انه لم يصمه أحد من الأئمة عليهم السلام على أن صومه يجري مجرى شهر رمضان في الفرض والوجو
ب لأن قوما قالوا إن صومهم فريضة، وكان أبو الخطاب لعنه الله وأصحابه يذهبون إليه ويقولون ان من أفطر يوما من
ه لزمه من الكفارة ما يلزم من أفطر يوما من شهر رمضان،

So The Muqassir's attempt to placing al-Mufaddal in the same category as the Ghulat on account that he belonged to a group which did not fast or pray, fails.

“The Ghulāt are tested in the times of prayer (to see whether they pray or not)” al-Ayyashi

But one may wonder - is Abu al-Khattab's movement seeing Sha'ban fasting as a farida similar to Ramadan a form of ghuluw or abrogating Sharia?

Not at all. We will explore this in section B to get a preliminary picture of batinism, before determining its precise definition in the next post.

B) BA) Hukm Al Dawud

The Imam is delegated power and privilege to issue contradictory rulings to the samw question without providing evidence.

This is known as *“Hukm Al Dawud”* (The ruling of Dawud's family).

(Al-Kafi, vol 1, page 398)

“Abi Abdillah said:

*Dunya does not undergo demise until a man from my lineage **rules by Hukm Al Dawud, and is not asked for proof (for his rulings)** - he gives each soul its right”*

لا تذهب الدنيا حتى يخرج رجل مني يحكم بحكومة آل داود ولا يسأل بينة، يعطي كل: أبا عبد الله عليه السلام يقول
نفس حقها

As a practical implementation of Hukm Al Dawud, let us look at the following hadith:

(Basa'ir al-Darajat, page 404)

“On the authority of Musa ibn Ashyam, he said:

I entered upon Abi Abdullah and asked him about a matter, and he answered me.

While I was sitting, a man came to him, asked him about it in the same way, and he (the Imam) gave him a different answer from what he gave me.

The another man came and asked him the same question, and he (the Imam) answered him in the opposite of what he answered my companion and me.

I was frightingly alarmed from that.

So the Imam said: "O Ibn Ashyam, I see were frightened"

I said "May God make me your ransom, but I was frightened by three different answers to one issue."

The Imam said, "O Ibn Ashyam, God has delegated to Dawud, peace be upon him, the order of his kingdom."

For Allah said to Dawud "This (delegation to issue rulings without proof) is Our gift, so give or withhold 'as you wish', never to be called to account."

حدثنا أحمد بن محمد عن أبيه عن عبد الله بن المغيرة عن عبد الله بن سنان عن موسى بن اشيم قال دخلت على أبي ع بد الله فسألته عن مسألة فأجابني فبينما أنا جالس إذ جاءه رجل فسأله عنها بعينها فأجابته بخلاف ما أجابني ثم جاء آخر فسأله عنها بعينها فأجابته بخلاف ما أجابني وأجاب صاحبي ففزعت من ذلك وعظم على فلما خرج القوم نظر إلى فوق ال يا بن اشيم كأنك جزعت قلت جعلني الله فداك إنما جزعت من ثلث أقاويل في مسألة واحدة فقال يا بن اشيم ان الله ف وض إلى داود عليه السلام امر ملكه فقال هذا عطاؤنا فامنن أو أمسك بغير حساب

BB) True answers?

Imam al-Sadiq gave his companions, as we can see above, different answers to the same question.

He is not obligated to provide proof for his statements.

In a variation of the above hadith found in al-Kafi, before receiving Imam al-Sadiq's answer - Musa ibn Ashyam realizes that the Imam answered the three companions in the same question differently out of taqiyya.

(Al-Kafi, vol 1, page 265)

"I asked him about that same verse, and he asked him the opposite of what he told my companion and me.

So I calmed myself (out of being alarmed) and I knew that he did so out of taqiyya"

فسأله عن تلك الآية فأخبره بخلاف ما أخبرني وأخبر صاحبي، فسكنت نفسي، فعلمت ان ذلك منه تقية

There are many questions related to halal and haram, the answer to them - hence the Imam does not give the bulk of his companions a true answer, except to his most trustworthy, unquestioning, and closest ones.

And he does not need to prove his statements.

“Mazarim narrated from Abi Abdilah (al-Sadiq):

We are Ahlulbayt whom God continues to send from us who he who knows His Book from its beginning to its end.

And we have much knowledge of matters related to halal and haram to which we conceal as we cannot tell anyone about it.”

إنا أهل بيت لم يزل الله بيعث منا من يعلم كتابه من أوله إلى آخره، وإن عندنا من حلال الله وحرامه ما يسعنا كتماننا ما نستطيع أن نحدث به أحدا

What is meant by true answers?

For example, as recounted by Shaykh al-Saduq.

Imam al-Sadiq wore a black jubbah and told his closest companions it is the dress of hellfire because he trusted them.

However, when commoner Shi'a came to the Imam - he gave them an untrue answer (that is is preferable to wear it), out of taqiyya, because he did not trust them.

(‘Ilal al-Shara’ie, vol 2, page 347)

“He (the Imam) wore it out of taqiyya. Indeed, he informed Hudhayfa ibn Mansur that it is the clothing of people of hellfire - because he trusted him.

Whereas a group of Shi’a came to him (the Imam) asking him about wearing black, and he did not trust them in keeping the secret so he excercised taqiyya on them.”

لبسه للتقية وإنما أخبر حذيفة بن منصور بأنه لباس أهل النار لأنه إئتمنه وقد دخل إليه قوم م (قال مؤلف هذا الكتاب ن الشيعة يسألونه عنالسواد ولم يثق إليهم في كتمان السر فاتقاهم فيه

Thus, if an Imam gives different answers to the same question. It is within his delegated right to give untrue answers to the bulk of his companions out of taqiyya, while his most trusted companions receive the true answer.

BC) A Neat Fiqhi System?

BCA) Contradictions

When the Imam gives different answers to the same question, per Hukm Al Dawud, it is a demonstration of his absolute power.

Nothing the Imam says can be questioned. It is not because every answer the Imam gives is true, it's because following his authority leads us to salvation.

If the answer is untrue - it is still binding on the person the command was given to.

(Al-Kafi)

“Abu Jaafar (al-Baqir) said to me: O Ziyad! What do you say if we give a fatwa based on taqiyya to a man who is one of our followers?”

I [Ziyad] said to him: You know best, may I be your ransom.

He [the Imam] said: If he takes it, it is better for him and greater in reward.”

ع (عن علي بن محمد ، عن سهل بن زياد ، عن ابن محبوب ، عن علي بن رثاب ، عن أبي عبيدة ، عن أبي جعفر أنت أعلم : قلت له : ما تقول لو أفتينا رجلا ممن يتولانا بشيء من التقية ؟ قال ! يا زياد : قال لي : ، قال (ليه السلام إن أخذ به فهو خير له وأعظم أجرا : ، جعلت فداك ، قال

It is clear that what is meant by “fatwa by taqiyya”, is that Imam al-Sadiq was giving judgement to companions he did not trust per the fatwa of the Mukhalifeen.

In fact when living under oppressive (Mukhalif) rulers, the Imam instructs his companions to completely adopt Mukhalif fiqh.

(‘Ilal al-Shara’ie by Shaykh al-Saduq, vol 2, 237)

“If you were living under oppressive rulers (i.e, Sunni rulers) - live by their ahkam and do not make yourselves known (as Shi’a) and risk death.

If you deal by their ahkam (fiqhi commandments), it will be better for you”

إذا :أبي، عن سعد، عن عمرو بن أبي المقدام، عن علي بن الحسين، عن أبي عبد الله عليه السلام قال : علل الشرائع كنتم في أئمة الجور فامضوا في أحكامهم ولا تشهروا أنفسكم فقتلوا، وإن تعاملتم بأحكامهم كان خيرا لكم

Not only this, but it is to the extent Imam literally tells us to check Sunni narrations seeking ahkam! If we do not find narrations from the Imams on the matter.

(Al-‘Iddah by Shaykh al-Tusi, vol 1, page 149)

“If an incident has come down to you for which you do not find its ruling in what was narrated from us, so look at what they [Mukhalifeen] narrated on the authority of Ali, peace be upon him, and act upon it.”

لما روى عن الصادق عليه السلام انه قال:
إذا أنزلت بكم حادثة لا تجدون حكمها فيما روى عنا فانظروا إلى ما روه عن علي عليه السلام فاعملوا به)

As one may have guessed, this will lead to a wild amount of contradiction of ahadith within Shi'i ahkam in pertinence to ahkam, knowledge, and so on - which has led individuals to leave Shi'ism.

Shaykh al-Tusi for one - remarks in the introduction of al-Istibsar that nearly every single hadith has a hadith contradicting it. And recalls that a person left Shi'ism for Zaydism due to this.

“The difference, contrast, contradiction, and contradiction that occurred in it, to the extent that hardly any hadith is agreed upon except with there being something that contradicts it, and no hadith is accepted - except that there be a hadith that goes against it”

Aba Abdilah [al-Mufid], may God support him, mentions that Abu al-Husayn al-Harouni Al-Alawi [Zaydi Imam] believed the truth and believed in (Twelve conception of) Imamate, bu he retracted from it when he becam confused due to difference in ahadith and left the doctrine”

وما وقع فيها من الاختلاف والتباين والمنافاة والتضاد، حتى لا يكاد يتفق خبر إلا وبإزائه ما يضاده ولا يسلم حديث إلا وفي مقابله ما ينافيه

أبا عبد الله أيده الله يذكر أن أبا الحسين الهاروني (3) العلوي كان يعتقد الحق ويدين بالإمامة فرجع عنها لما التبس عليه الامر في اختلاف الأحاديث وترك المذهب

BCB)

- **With this level of contradiction and untrue answers,** is it logical that the Imams intended to create a neat fiqhi system?

No - it isn't.

- For example. Let's talk Fiqh-wise regarding **conformance to the Quran:**

There is no such thing as conformance to the Quran.

For one - each verse has a batin (esoteric) interpretation.

If we look at a hadith and try to compare it with the Quran, there is a batin interpretation we might not be aware or not given knowledge of.

If a hadith to our fallible minds might not make sense from a dhahir (outward perspective), it could make sense from a batin interpretation which we simply could not find in what survives of hadith books today.

Thus, rejecting a hadith based on ‘comparison’ to the Quran is impossible.

(Wasa’il al-Shi’a, vol 27, page 192 - from al-Mahasin by al-Barqi)

“On the authority of Jabir ibn Yazid, he said:

I asked Abu Jaafar (peace be upon him) about a matter regarding interpretation of the Quran, and he answered me.

Then I asked him about it again, and he answered me with a different answer.

So I told him: ‘You answer me with a different answer from the last time I asked you.’

He said: The Qur’an has a batn (esoteric aspect), and the batn itself has a batn.

It also has a dhahr (outwards part), and the dhahr has dhahr.

O Jabir! Nothing is further from the minds of men than the interpretation of the Qur’an.”

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سألت أبا جع:، عن جابر بن يزيد قال (1) وعن أبيه، عن علي بن الحكم، عن محمد بن الفضيل، عن بشر الواشلي - كنت أجبتني في هذه الم: عن شيء من التفسير فأجابني ثم سألته عنه ثانية فأجابني بجواب آخر فقلت (عليها السلام) فر [وللبطن بطناً] إن للقرآن بطناً! يا جابر: سألته بجواب غير هذا، فقال وليس شيء أبعد من عقول الرجال من تفسير القرآن، وإن الآية يكون أولها في! وله ظهر، وللظهر ظهر، يا جابر (2) شيء وآخرها في شيء، وهو كلام متصل متصرف

Our Imams also prohibited us from Tafsir al-Ra’y, tafsir based on personal interpretation. But we must perform tafsir only per the Imam’s words

So how can we possibly compare to the Quran, as instructed by our Imams?

- As clarified above - **the Imams gave fatwas in taqiyya to companions he did not trust.**
- **Similarly, the companions sometimes delegated elite companions they trusted to give fatwas in taqiyya to commoner companions.** (i.e, Yunus ibn

Abdulrahman to Zaydi / Mu'tazili leaning companions, as will be clarified in the next post)

- Comparing the ahadith to Quran and Sunnah **can be found in Zaydi texts:**

(Al-Irshad of Imam al-Mansur Billah, page 82)

Zayd ibn Ali said:

"We are like the people.

From us is the wrongdoer, and from us is one on the correct path.

Do not accept from us except that which conforms to the Book of Allah and sunnah of his prophets"

:، أنه قال (2) من سائر العترة، عند الاختلاف، فحكى الديلمي رحمه الله، عن زيد بن علي عليه السلام - السلام إنما نحن مثل الناس، من المخطئ ومن المصيب، فسائلونا ولا تقبلوا منا إلا ما وافق كتاب الله وسنة نبيه صلى الله عليه وآله وسلم

We can find that Imam al-Sadiq did taqiyya from Zaydis:

(Al-Kafi, vol 1, page 223)

"On the authority of Saeed Al-Samman who said:

I was with Abi Abdillah, peace be upon him, when two men from the Zaydiyya entered him and said to him:

Is there an imam among you whom it is obligatory to obey? He (Imam) said: No

They said to him:

We have been told by trustworthy people about you that you give fatwas, acknowledging and we name them for you, so-and-so, and they are pious and virtuous (5) and they are among those who do not lie (6)

So Abu Abdullah, peace be upon him, got angry and said:

'I did not order them to believe in this!'

When they (Zaydiyya) saw his anger, they left."

C) Conclusion

It becomes increasingly clear as one reads this post that a “legal” strain of Shi’a did not in fact exist.

The extremely large number of contradictions in ahkam, which the the companions of our Imams (topmost to the lowmost) must have been noteworthy.

There was no legal / fiqh system, because there was no fiqh anyway.

It was within his authority to issue commands to some companions while other companions received contradictory commands. Rather, they followed the Imam’s unconditional word regardless of what the command was and regardless of their individual reasoning.

Understanding the Imam’s level authority in this post will aid in our understanding of batinism in the next post.

And realizing that an independent legal tradition did not exist will help us in realizing that the conflict of companions with al-Mufaddal occurred due to more nefarious reasons which will be discussed in the next post inshallah.

Part 2: Zurara And The Wayward Deputies

In order for us to understand what *ma'rifa* (knowledge of the status of the Imam) entails, we must formulate a picture of which of his deputies is a source of contention in defining this matter.

To do this, this chapter will be divided into two parts:

- A) Discussing the role and status of Zurara
- B) Discussing the role of controversial companions of Imam al-Sadiq such as Abu al-Khattab, al-Mufaddal, etc.

Part B will be continued onto the next post I make, inshallah. The focus on of the current chapter will be on Part A

In doing so - we will discover a shared pattern between these two categories of people that will give us insight on what led to the conflict between them.

God willing, we will discover the true motivations and circumstances between what The Muqassir described as, “the struggle between legalists [represented by Zurara] and esotericists [represented by Abu al-Khattab, Mufaddal, etc]”.

Bismillah

A) Zurara, deputy of Imam al-Sadiq in Kufa

Zurara ibn A'yan was a Kufan man who originated from a family of *mawali* (non-Arab, ex-slave) who converted to Imamite Shi'ism during the era of Imam al-Baqir.

The story of his family's conversion is rather illustrious, being one of the first to convert after a period of “apostasy” of most Shi'a during the era of Imam al-Sajjad - as Shi'i ahadith describe.

However, Zurara himself struggled to accept the idea of full, unquestioned submission to the Imam - a prerequisite for Imamite Shi'ism, since as discussed in the previous post, there is no legal tradition independent from the Imam to discern *ahkam*.

This struggle of Zurara first manifested itself during the times of Imam al-Sadiq, as we can see below, when he describes burning ahadith he could not comprehend - but Imam al-Baqir explains to him these ahadith are true.

(Basa'ir al-Darajat, page 256)

“Zurara said:

I entered upon Abi Ja'far [al-Baqir] and he asked me: 'What do you have from the ahadith of the Shi'a?'

I said: 'I have many of them, which I strived to pour fire on and burn them.'

The Imam said: 'And why is that? Show me what you have rejected from among them.'

[Zurara said]: 'The ahadith of the Adamites [i.e, that there were 1000 Adams before Adam] came to my mind'

The Imam said: [They are true], why else would the angels tell Allah "Do you place on Earth those who cause corruption in it and shed blood."

حدثنا أحمد بن محمد عن أحمد بن محمد بن أبي نصر عن الحسن بن موسى عن زرارة قال دخلت على أبي جعفر ع
ليه السلام فسألنيما عندك من أحاديث الشيعة قلت إن عندي منها شيئا كثيرا قد هممت أن أوقد لها نارا ثم أحرقها قال
فقال لي ما كان على الملائكة حيث قال أتجعل فيها من يفسد فيها (2) ولم هات ما أنكرت منها فخطر علينالالادمون
ويسفك الدماء

This struggle of Zurara to understand the above hadith naturally would lead us to section AA -

AA) Reincarnation and Zurara's Lack of Ma'rifa

One may wonder what exactly is the contention behind 1000 'founding humans' existing before Adam?

If these were different types of humans, with different civilians - it's not likely that Zurara would have found it problematic.

Rather, the problem lays in the fact that our Imams' closest deputies (sufara') - whose position extends beyond mere deputies - had a peculiar belief regarding what happens after death.

The Imam's sufara' (such as the 4 ambassadors of Imam al-Mahdi) are not mere deputies.

Rather, their role is explicated in the following hadith. It becomes clear that a safeer is entrusted with special knowledge - which normal deputies are not entrusted with - and represent the Imam in word and action.

Thus, it is not permissible to doubt their words.

(Wasa'il al-Shi'a, vol 2, page 579)

A signed letter by Imam al-Mahdi says:

“There is no excuse for our followers to doubt what our thiqat narrate.

They have known that we share our secrets with them and carry it over to them.”

إياه (2) عنا ثقاتنا، قد عرفوا بأننا نفاوضهم سرنا، ونحملهم (1) فإنه لا عذر لأحد من موالينا في التشكيك فيما يرويه إليهم.

What are some of these peculiar beliefs?

- **Al-Mu'ala**

Al-Mu'ala ibn Khunays, described as a ***praised safeer*** of Imam al-Sadiq by Shaykh al-Tusi (al-Ghayba, vol 1, p 368) believed in the concept of reincarnation.

Imam al-Sadiq cried over al-Mu'ala after his death at the hands of the Abbasids, and had his son Ismail execute Mu'ala's killer - with the permission of the Abbasid governor (check Ismail ibn Ja'far part 1 post on my blog).

Now, Mu'ala believed that the Imams were reincarnations of prophets. Thus, he would say the “awsiya' (Imams) are prophets”.

(Rijal al-Kashi, p 145)

“On authority of Abi al-Abbas al-Baqqaq

Ibn Abi Ya'fur and Mu'ala ibn Khunays had a discussion.

Ibn Abi Yafour said: The awsiya' are righteous, pious, scholars.

Ibn Khunays said: The awsiya' are prophets.

So they entered upon Abi Abdullah, peace be upon him, and sat down.

Abi Abdillah, peace be upon him, started them and said: O Abdullah (ibn Abi Ya'fur), I am disassociate of what he said that: we (awsiya') are prophets”

عن محمد بن الحسين عن الحجال عن أبي مال (3) محمد بن الحسن وعثمان معا عن محمد بن زياد: رجال الكشي - الأوصياء علما: تذاكر ابن أبي يعفور ومعلّى بن خنيس فقال ابن أبي يعفور: بك الحضرمي عن أبي العباس البقاي قال مجل (4) فلما استقر: فدخلا على أبي عبد الله عليه السلام قال: الأوصياء أنبياء قال: أأبرار أنقياء، وقال ابن خنيس أنا أنبياء: (5) يا عبد الله أبرأ مما قال: فبدأهما أبو عبد الله عليه السلام فقال: سهما قال

As we discussed in my part 1 of this chapter, Imam al-Sadiq did taqiyya and hid true beliefs & commandments from his Shi'i companions he did not trust to comprehend or hide his beliefs.

He is more likely to share his true beliefs with companions he trusted, not with companions who might not comprehend the truth.

To clarify, even Salman al-Farsi performed taqiyya from the righteous companion Abi Dharr.

Salman's heart was able to comprehend certain knowledge - which if one of the most submissive and loyal companions to Imam Ali - Abi Dharr - found out about, he would have killed Salman.

(Al-Kafi, vol 1, page 401)

“Taqiyya was mentioned one day in the presence of Ali ibn al-Husayn.

So he said: ‘By Allah, if Abu Dharr knew what was in the heart of Salman [from secret esoteric knowledge], he would have killed him.

Despite Rasul Allah [himself] having made peace between them.

So what about the rest of the creation? [i.e, they would not be able to handle this secret esoteric knowledge of the Imams].

Indeed, the knowledge of the ‘Ulama [i.e, people of knowledge aka the Ahlulbayt] is difficult. It cannot be handled by anyone except a sent Prophet, or a close angel, or a believing slave whom Allah had tested his heart for belief.’

So he [the Imam] said: ‘Salman became one of the Ulama because he is a figure from us Ahlulbayt, so he was attributed to the Ulama’ [i.e, hence deserving to be taught this esoteric knowledge while other people do not receive it].’

(عليه السلام) أحمد بن إدريس، عن عمران بن موسى، عن هارون بن مسلم، عن مسعدة بن صدقة، عن أبي عبد الله ولقد آ. والله لو علم أبو ذر ما في قلب سلمان لقتله: فقال (عليهما السلام) ذكرت التقيّة يوم عند علي بن الحسين: قال بينهما، فما ظنكم بسائر الخلق، إن علم العلماء صعب مستصعب، لا يحتمله إلا (صلى الله عليه وآله) خي رسول الله

وإنما صار سلمان من العلماء لأنه امرؤ منا أه: نبي مرسل أو ملك مقرب أو عبد مؤمن امتحن الله قلبه للإيمان، فقال
ل البيت فذلك نسبته إلى العلماء

Thus, Mu'ala and Abdullah ibn Ya'fur are no different.

Especially since we have many ahadith where Imam al-Sadiq tells al-Mu'ala “O Mu'ala, do not disseminate our secrets” - يا معلى لا تذع سرنا - to protect himself.

Abu al-Khattab

It is not only Mu'ala who had these beliefs that the Imams are reincarnation of prophets.

A certain figure by the name of Abu al-Khattab, kunya of Muhammad ibn Abi Zaynab had these beliefs as well.

Abu al-Khattab was the appointed deputy of Kufa and had a position of safeer, similar to al-Mu'ala - as will be shown later in this post.

Imam al-Sadiq order the Shi'a to have tawalla for Abu al-Khattab (i.e, seeing him as their spiritual leader in the Imam's absence - those wilayah equaled the Imam's wilayah) - similar to the idea behind “whomever I am his mawla, Ali is his mawla”.

Thus, he was the Imam's safeer and logically his words mustn't be doubted.

But the Imam disassociated from him - causing shock and doubt. How could the Imam disassociate from his safeer, after saying what he said about him?

Taqiyya is how Abu al-Khattab's followers interpreted this, as if a safeer lies - it would mean the Imam lied.

(Al-Kafi, vol 2, page 418)

“I was sitting, and Abu al-Hasan - Musa [al-Kadhim - passed by and with him a sheep.

So I told him: O boy, what exactly is your father [Imam al-Sadiq] doing?

He orders of something and then prohibits us from it.

He ordered us to have tawalla for Abu al-Khattab, then he ordered us to curse and disassociate from him?”

يا غلام ما ترى ما يصنع أبوك، يأمرنا بالشئ قلت: ومعه بهمة قال (عليه السلام) كنت قاعدا فمر أبو الحسن موسى
ء ثم ينهانا عنه، أمرنا أننتولى أبا الخطاب ثم أمرنا أن نلعنه ونتبرء منه؟

- ***Zurara, A Subordinate to Abu al-Khattab***

Now, given Abu al-Khattab's spiritual leadership - even Zurara narrated from him as in this al-Kafi hadith of *sahihchain*.

Zurara narrates a batin tafsir of the Quran from Abu al-Khattab

“On the authority of Zurara, he said:

Abu Al-Khattab narrated to me while he was in the best of state:

I asked Abu Abdullah (peace be upon him) about the saying of God Almighty: “And when God alone is mentioned, the hearts of those who do not believe in the Hereafter disgust.”

If God alone is mentioned through obedience to whom Allah ordered obedience from the family of Muhammad, the hearts of those who do not believe in the Hereafter are disgusted, and if those whom God has not commanded to obey are mentioned, then they are rejoicing”

علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن عمر بن أذينة، عن زرارة قال - 471 :
عن قول الله عز وجل (عليه السلام) سألت أبا عبد الله :حدثني أبو الخطاب في أحسن ما يكون حالا قال :
بطاعة من أمر الله بطاعته م) وإذا ذكر الله وحده :فقال " وإذا ذكر الله وحده اشمأزت قلوبالذين لا يؤمنون بالآخرة "
اشمأزت قلوب الذين لا يؤمنون بالآخرة وإذا ذكر الذين لم يأمر الله بطاعتهم إذا هم يستبشرون (ن آل محمد

Zurara's brother's Humran goes onto mention to Imam al-Sadiq that Abu al-Khattab is somebody he “does not accuse of lying” and that he said the Imams are reincarnations of prophets.

Imam al-Sadiq denies it - and then when finding out Abu al-Khattab narrated it.

Imam al-Sadiq calls Humran delusional.

When asked by Humran on what basis does he (the Imam) makes this statement.
(Considering the high status Imam al-Sadiq gave to Abu al-Khattab).

Imam al-Sadiq maintains he rules by judgement of Al Dawud, which as clarified in previous post, allows him to issue binding contradictory rulings to different companions.

For example, rulings to some companions would be said in taqiyya while other companions receive the true rulings.

If it is the safer of the Imam being condemned, one could only guess if this commandment is said in taqiyya.

“Humran ibn Ayan said to Abu Abdullah, peace be upon him:

‘Are you (Imams) prophets?’.

He said: “No”

I said: “It was narrated to me but that whom I do not accuse of lying that you said you are prophets”

He (the Imam said): ‘Who is that, Abu al-Khattab?’

I said: ‘Yes’

He said: ‘You are then delusional’

I said: “On what basis do you make this judgement?”

He said: “We judge by the rule of the family of Dawud”

حدثنا محمد بن الحسين عن صفوان بن يحيى عن أبي خالد القماط عن حمran بن أعين قال قلت لأبي عبد الله عليه السلام أنتم قالوا قلت فقد حدثني من لا اتهم أنك قلت انكم أنبياء قال من هو أبو الخطاب قال قلت نعم قال كن بت إذا هجر قال قلت فيما تحكمون قال نحكم بكم آل داود

- **Mini-conclusion to AA**

Imam al-Sadiq’s closest deputies had beliefs difficult for the average deputy or companion to comprehend.

Despite Zurara and his family being subordinated to those with such beliefs such as to Abu al-Khattab.

He was not able to comprehend them when he first became Shi’i, and never was able to comprehend them - as will be seen in the next section.

AB) Zurara’s Ra’y and Pursuing the Big Game (Deputyship of Kufa)

To understand the mentality of Zurara and his lack of ma’rifa of the Imam’s true status, his lack of comprehension for the difficult.

We have to understand the concept of *Ra’y*, which is condemned by our Imams.

It can be succinctly defined as “deriving religious commandments based on personal reasoning with no basis in scripture”.

The following hadith from Rijal al-Kashi clarify Zurara's commitment to it - above narrations from the Imams.

“On the authority of Ibn Maskan:

We discussed with Zurara about matters regarding of the lawful and the forbidden, and he said a statement according to his Ra'y.

I said: Did you say this based on a narration or your Ra'y?

*He said: **Indeed, is personal opinion (Ra'y) is not better than narrations?**”*

تذاك :حدثني العبيدي عن يونس عن ابن مسكان، قال :حدثني جبرئيل بن أحمد، قال :حدثني محمد بن مسعود، قال 2
إني أعرف أو ليس :أبرأيك هذا أم برأيه؟ فقال :فقلت .رنا عند زرارة في شئمن أمور الحلال والحرام فقال قولاً برأيه
رب رأي خير من أثر؟

Given Zurara's adherence to personal opinion above narration, one could expect that just like any fallible - he might have had a sense of ego.

A companion Hisham ibn Salim recalls a hadith Zurara recounted during Imam al-Sadiq's lifetime. When the Imam died, Hisham was afraid that Zurara would deny saying the hadith out of defiance/ego (جحود).

This suggests that Zurara's personality emitted the aura of ego, not admitting wrong - which explains his lack of submission to the Imam and not being awarded the Imam's secrets.

I digress. Hisham was instead surprised to find out that Zurara said the hadith out of ra'y - suggesting Zurara superimposed his ideas, borne of personal opinion, regarding Imamate onto Imam al-Sadiq.

It is not to say that Zurara lied against Imam al-Sadiq, but he simply attached a wrong ta'wil to a hadith.

Our reports permit adding ta'wil to a hadith, however adding a wrong ta'wil to gain a leadership position is impermissible and would be a lie.

“On authority of Hisham ibn Salim

(...)

When Abi Abdullah died, I came to him (Zurara) and told him:

'Do you remember this hadith you told me'

And I mentioned it to him - and I feared he would deny saying it to me.

He said: I, wallah, only said it out of ra'y"

حدثني ابن أبي عمير عن هشام بن: حدثني أبو سعيد الأدمي، قال: حدثني أبو صالح خلف بن حماد بن الضحاك، قال: فلما توفي أبو عبد الله عليه السلام أتيت به فقل: لا ترى على أحوالها غير جعفر، قال: قال ليزرارة بن أعين: سالم، قال: إني والله ما كنت قلت ذلك إلا برأيي: تذكر الحديث الذي حدثتني به وذكرته له، وكنت أخاف أن يجحدني فقال: بت له.

- **Zurara & his followers, town bully**

Given Zurara's personality had ego to it, he would push views considered "biddah" by Imam al-Sadiq and insist on them even after the Imam condemns them.

When Imam al-Sadiq sends his companion Abd al-Rahim al-Qaseer to send Zurara the Imam's message, Abd al-Rahim tells the Imam that he is afraid to go alone and to send along him the companion giant Abu Basir (Layth al-Muradi).

The companions being afraid of confronting Zurara suggest he pushed his views through intimidation and casting fear. The companions are fallible of course, it is possible for Zurara to make such mistakes.

Even after Abd al-Rahim and Abu Basir tell Zurara to desist, he insists in continue his actions - claiming the Imam permitted him in this action without feeling it.

Meanwhile, Zurara's companion Burayd proclaims that he will never desist from his actions - which the Imam considered a biddah.

(Rijal al-Kashi, vol 1, 364)

"On the authority of Abd al-Rahim al-Qasir, he said:

Abu Abdullah said to me: "Go to Zurara and Buraid, so tell them, what is this heresy that you have invented?"

Did you not know that the Messenger of God, may God bless him and his family and grant them peace, said, "Every innovation is a misguidance?"

I told him that I am afraid of them, so he sent with me Laith Al-Muradi!

So we went to Zurara and told him what Abu Abdullah had said, and he said, "By God, he has given me the ability without feeling it."

As for Burayd, he said, "No, by God, I will never go back from it."

حدثني يونس بن عبد ا: حدثنا محمد بن مسعود قال حدثني جبرئيل بن أحمد قال حدثني محمد بن عيسى بن عبيد قال لرحمن عن عمر ابنأبان عن عبد الرحيم القصير قال قال لي أبو عبد الله أنت زرارة وبريدا فقل لهما ما هذه البدعة ا لتي ابتدعتها؟ أما علمتا إن رسول الله صلى الله عليه وآله وسلم قال كل بدعة ضلالة؟ فقلت له إني أخاف منهما فأأتينا زرارة فقلنا له ما قال أبو عبد الله فقال والله لقد أعطاني الاستطاعة وما شعر فأما يريد! رسل معي ليثا المرادي . أ فقال لا والله لا أرجع عنها أبداً

- **Hujr ibn Za'ida and Amir ibn Judha'a were one of these intimidating Ra'y-oriented companions of Zurara.**

Their campaign of inquisition to impose Zuraran ra'y consisted of insults, backbiting, and physical assault, as seen in the case of al-Mufaddal ibn Umar.

Yunus ibn Dhubian, a companion of Abu al-Khattab and al-Mufaddal, goes to Imam al-Sadiq in this al-Kafi hadith saying:

“Do you not forbid these two men from this man?”

He said: who are they?

I said: Do you not forbid Hujr ibn Za'ida and Amir ibn Judha'a from (abusing) al-Mufaddal ibn Umar?

He said: O Yunus, I asked them to desist and they did not - so may Allah not forgive them”

قلت لأبي عبد الله (عليه السلام): ألا تنهى هذين الرجلين عن هذا الرجل؟ فقال:

من هذا الرجل ومن هذين الرجلين؟ قلت: ألا تنهى حجر بن زائدة وعامر بن جذاعة عن المفضل بن عمر (1) فقال: يا يونس قد سألتهما أن يكفاهنه فلم يفعلا فدعوتهما وسألتهما

Acting as the intimidation police for Zurara, Hujr ibn Za'ida and Amir ibn Judhaa naturally inherited the ego of Zurara and his companions - given the way they treated their adversaries.

If they think you're doing something, either you accept what they say and repent or face consequences.

This is what happened when their intimidation of Abu Hamza al-Thamali led him to admit drank wine and did not know it is haram.

Is it logical that a companion of Imam al-Sajjad all the way to al-Sadiq would not know that wine is forbidden?!

However, to save himself from the abuse of Hujr & Amir - he “admitted” to his mistake and “repented”.

(Rijal al-Kashi, vol 2, page 456)

“I and Amir ibn Abdullah ibn Judha’a and Hujr ibn Za’ida were sitting on Bab al-Fil [quarter of Kufa].

When Abu Hamza al-Thumali, Thabit bin Dinar, entered upon us, he said to Amer bin Abdullah:

O Amer, you disreputed me to Abu Abdullah, peace be upon him

So I (narrator) said: Abu Hamza drinks wine?

Amir said to him: I did not disrepute you to Abu Abdullah, peace be upon him, but I asked Abu Abdullah, peace be upon him, about intoxicants, and he said: “Every intoxicant is forbidden.”

He (Amir) said: “However, Abu Hamza drinks.”

Abu Hamza said: I ask God’s forgiveness from him now and I repent”

كنت أنا وعامر بن عبد الله بن جذاعة الأزدي، وحجر بن زائدة، جلوسا على باب الفيل، إذ دخل علينا أبو حمزة النما أبو حمزة يشرب: يا عامر أنت حرشت علي أبا عبد الله عليه السلام، فقلت: لي، ثابت بن دينار، فقال لعامر بن عبد الله: ما حرشت عليك أبا عبد الله عليه السلام، ولكن سألت أبا عبد الله عليه السلام عن المسكر، فقال: النبيذ؟ فقال له عامر: (2) استغفر الله منه الآن وأتوب إليه: فقال أبو حمزة: قال " لكن أبا حمزة يشرب "، وقال " كل مسكر حرام "

AC) Mission Accomplished! Deputyship Gained, with Unforeseen Consequences

- Zurara, One of the Ghulat?**

Zurara, while being greatly mistaken, was not a deviant.

Hence Imam al-Sadiq appointed him in position of deputy of Kufa (without being a safeer) - after al-Mufaddal ibn Umar appears to have dismissed from the social position (wikala) but not the spiritual one of deputyship (sifara).

The Imam would have needed to maintain the peace in Kufa.

In contrast to was a wakeel - more along the lines of a representative who simply collected funds and answered religious queries of Kufa’s inhabitants.

Little did Zurara know that his intimidation campaign against the group of Kufans who did not ascribe to his Ra’y-oriented of “ghuluw” (i.e, being ghulat) would go back on him in a twist of karma.

Let us look at Imam al-Sadiq’s description of the Ghulat and his description of Zurara?

1.

- **Abu al-Khattab, his faith loaned by Allah and then removed**

(Al-Kafi, vol 2, page 418)

“God created a creation - whose faith has no end.

And he created a creation whose infidelity will have no end.

And between them, he created a creation to to whom imaan (faith) will be loaned and stripped away, if Allah wanted.

They are called “the loaned”.

Abu Al-Khattab was one of those loaned faith and stripped away.”

إن الله خلق خلقا للإيمان لا زوال له وخلق خلقا للكفر لا زوال له وخلق خلقا بين ذلك أعاره الإيمان يسمون المعارين ، إذا شاء سلبهم وكان أبو الخطاب ممن أعير الإيمان

In another hadith:

“Abu al-Khattab was loaned faith, and when he lied against my father - Allah removed his faith”

فلما كذب على أبي سلبه الله الإيمان :وان أبا الخطاب كان ممن أعاره الله الإيمان

- **Zurara, his faith loaned by Allah and then removed**

(Rijal al-Kashi, vol 1, page 378)

“There a people who are loaned imaan (faith) and then it is stripped away from them.

They are called the loaned on the Day of Judgement.

Indeed, Zurara ibn A’yan is one of them.”

ان قوم :قال أبو عبد الله عليه السلام :حدثني محمد بن علي الحداد، عن مسعدة بن صدقة، قال :محمد بن يزيد، قال :يعارون الإيمان عاريتم يسلبونه يقال لهم يوم القيامة المعارون، أما أن زراراً بن أعين منهم

Interestingly enough, we find that Imam al-Sadiq does taqiyya from Zurara in al-Kafi and repeats the same hadith as above regarding him but calling him “Fulan”.

Imam al-Sadiq condemned Abu al-Khattab publicly and did not need to do taqiyya from him.

However, Zurara was still in full force in his position in Kufa and had status among the companions - even after his condemnation, so 'Fulan' is likely referring to Zurara.

(Al-Kafi, vol 2, page 418)

2

محمد بن يحيى، عن أحمد بن محمد، عن الحسين بن سعيد، عن فضالة بن أيوب والقاسم بن محمد الجوهري، عن -
إن العبد يصبح مؤمناً ويمسي كافراً ويصبح كافراً وي قال (عليه السلام) كليب بن معاوية الأسدي، عن أبي عبد الله
فلان منهم: مسي مؤمناً وقوم يعارون الأيمان ثم يسلبونه ويسمون المعارين، ثم قال

- **The Ghulat are More Evil than Christians, Jews, and Zoroastrians**

(Nawadir al-Rawandi, found in Bihar al-Anwar vol 25 page 265)

Imam al-Sadiq said:

“Indeed, the Ghulat are more evil than Christians, Jews, and Zoroastrians”

من اليهود والنصارى والمجوس والذين أشركوا (5) إن الغلاة لشر

- **Zurara is more evil than Jews, Christians, and Those Whom Say Allah is One of Three**

Imam al-Sadiq said:

“Yes, Zurara. Zurara is more evil than the Jews, Christians, and whom say Allah is one of three”

نعم زرارة، زرارة شر من اليهود والنصارى ومن قال إن مع الله ثالث ثلاثة: قال

- **Do not treat sick wine drinker nor attend his funeral**

(Bihar al-Anwar)

Rasul Allah said:

“Do not sit with the wine drinkers, nor treat their sick, nor attend their funerals..”

لا تجالسوا مع شارب الخمر، ولا تعودوا مرضاهم، ولا تشيعوا جنازهم، ولا تصلوا عل: (صلى الله عليه وآله) عنه
(اخشوا فيها ولا تكلمون) * ى أمواتهم، فإنهم كلاب أهلالنار كما قال الله

- **Do not treat Zurara if he is sick, and do not attend his funeral**

(Rijal al-Kashi, vol 1, page 380)

“Abi Abdullah said:

When will you visit Zurara

I sais: I have not seen him in days

He said: ‘Do not care. If he is sick, do not treat him. If he is dead, do not attend his funeral’.

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دخلت :عن محمد بن عيسى عن علي بن الحكم، عن بعض رجاله عن أبي عبد الله عليه السلام قال :محمد بن أحمد - لا تبال وان مرض فلا تعده وان مات فلا تشهد جناز :متنعهك بزرارة؟ قال، قلت ما رأيته منذ أيام، قال : عليه فقال ته

AD) Taqiyya card!

If one claims that Imam al-Sadiq ordered his companions not to take care of Zurara when he is sick nor attend his funeral - out of taqiyya.

Then as we know in my part of this chapter, a command in taqiyya is still binding on the person it was commanded to!

Thus, we’d find out that the Imam was intentionally creating differences among his companions.

This casts questions about the Imam’s condemnation of Abu al-Khattab for example, and ordering his companions to not sit with them and whatnot.

If one claims that Abu al-Khattab’s case is different because we have ahadith praising Zurara but not ahadith praising Abu al-Khattab after his “deviation” from mainstream Shi’i sources.

You’ll know that this is false, in my next post inshallah.

But even regardless, let us assume we do we not have ahadith praising Abu al-Khattab in our corpus. Is it because there ahadith did not exist or were common? Or is it because our classical scholars **intentionally** did not include them?

Without many ahadith, Abu al-Khattab would have had zero followers.

As I mention in a previous post:

“If a hadith was not found to be relevant to the faith of the Shi’a by our classical scholars, or did not match their criterion - they would not add it to their books.

For example -

Shahawiyah ibn Abdullah al-Jallab, a companion of Imam al-Hadi states:

“I used to narrate from Abu al-Hasan al-‘Askari (i.e, Imam al-Hadi) ahadith indicating Abi Ja’far (Muhammad ibn Ali al-Hadi) is the next Imam.

When Abi Ja’far died, I panicked because of that. I remained perplexed - not moving forth nor back. I was scared to write to him (Imam al-Hadi) asking him about that, as I do not know how he will respond..”

Imam al-Hadi, through ‘ilm al-ghayb, informs Shahawiyah that his successor is Imam al-Askari - despite Shahawiyah not asking the Imam about the matter.

قال (١) عن شاهويه بن عبد الله الجلاب
كنت رويت عن أبي الحسن العسكري عليه السلام في أبي جعفر ابنه روايات تدل عليه، فلما مضى أبو جعفر قلقت ل
ذلك، وبقيت متحيراً لا أتقدم ولا أتأخر، وخفت أن أكتب إليه في ذلك، فلا أدري ما يكون

This report evidently suggests there were narrations suggesting Muhammad ibn Ali al-Hadi is the successor to Imam al-Hadi.

They were definitely quite numerous, as the majority of the Shi’a believed he would be the Imam’s successor.

But today, where are the narrations indicating Muhammad will be the successor?

Not a single one exists - as ahadith would be vetted by our classical scholars before adding them to their hadith corpus. As these ahadith would only add confusion to the average practicing Shi’i, instead of strengthening his faith.”

Conclusion:

Zurara was a companion of Imams al-Baqir & al-Sadiq - with his own outlook on religion.

Mistaken in his approach - which was largely based on personal opinion than the Imam’s words, he used intimidation and casting fear to gain a position of leverage among Kufan Shi’a and then assuming the deputyship.

In doing so, his campaign led to the defamation of close deputies of Imam al-Sadiq and their followers. Eventually however, the effort turned back on Zurara as he was reaping what he sow once he assumed the deputy position he always coveted.

More will be discussed on his motivations and exonerating the deputies slandered in Zurara's followers' campaign.

Part 3: Praised Only By Himself And Associates?

The Muqassir makes the following claim regarding the reports praising al-Mufaddal

*“Narrator-analysis of the reports allows us to identify the pro-Mufaddal ‘trend’ because they exhibit a common pattern: **they all, without fail, are narrated either by Mufaddal himself, or those somehow connected to him** (i.e. primarily associates and students), **who also happen to be independently accused of Ghuluww.**”*

Just how true is this very bold statement?

Let us analyze this by presenting a few ahadith, to arrive at a conclusion on who al-Mufaddal was.

—
A)

Al-Mufaddal & Ismail

Hadith #1

*“Muhammad b. Yahya from Ahmad b. Muhammad b. Isa from Ali b. al-Hakam from Yunus b. Ya’qub who said: Abu Abdillah عليه السلام ordered me to go to Mufadhal and condole him for [the death of] Ismail. He [the Imam] said: **Convey my greetings of peace to Mufadhal** and say to him: We have been tried through Ismail and have remained patient, so **be patient the way we have been patient. We wanted something (i.e, Ismail’s Imamate) but Allah Mighty and Majestic wanted something else so we have submitted to the command of Allah Mighty and Majestic.**”*

وروى عن محمد بن يحيى، عن علي بن الحكم، عن يونس بن يعقوب، قال
إننا قد أصبنا بإِ: إقرأ المفضل السلام وقل له: أمرني أبو عبد الله عليه السلام أن آتي المفضل وأعزيه بإسماعيل، وقال
الج: الكافي. إسماعيل فصبرنا، فأصبر كما صبرنا، إنا أردنا أمراً، وأراد الله عز وجل أمراً، فسلمنا لأمر الله عز وجل
16. ، الحديث 47، باب الصبر 1 ، كتاب الايمان والكفر 2 زء

- **Evaluation:**

Sayyid al-Khoei says: *“This report indicates the very close relationship al-Sadiq (a) had with al-Mufaddal ibn Umar. Additionally, the report is sahih (authentic)”*
(Mu’jam Rijal al-Hadith, vol 19, page 327)

هذه الرواية تدل على شدة علاقة الصادق عليه السلام بالمفضل بن عمر، والرواية صحيحة: أقول

Accordingly, there are no ghulat in the chain, all are thiqa, nor are they related to al-Mufaddal in any way.

Content-wise, the Imam's desire for Ismail's Imamate (as evident in ahadith I've presented in my Ismail ibn Ja'far chapter) is reflected on al-Mufaddal who had been ordering people to state that Ismail is the next Imam.

(Rijal al-Kashi, vol 2, page 618)

"I entered upon Abi Abdillah, peace be upon him, and listed the the names of Imams to him until I mentioned his name (al-Sadiq), and then I said:

Ismail after you (as Imam).

He (al-Sadiq) said: As for that - no (he is not the Imam after me)

So Hammad said: I said to Ismail ibn 'Amir (the narrator)

What called you to say, 'And Ismail (ibn Ja'far) after you?'

He said: Al-Mufaddal ibn Umar ordered me."

حدثني محمد بن عيسى، عن ابن أبي عمير، عن حماد بن عثمان، عن إسماعيل بن عامر، قال: حدثني حمدي، قال: إسماعيل من بعدك، فقال: دخلت على أبي عبد الله عليه السلام، فوصفت إليه الأئمة حتى انتهيت إليه، فقلت: أمرني المفضل بن عمر: فقلت لإسماعيل وما دعاك إلى أن تقول وإسماعيل من بعدك؟ قال: أما ذا فلا، فقال حماد

Analyzing this from a dhahir (apparent sense), not taking into evidence of the possibility that Ismail was alive and protected by Imam al-Sadiq, as I highlight in part 8 of my Ismail ibn Ja'far chapter:

Al-Mufaddal not being able to accept Ismail's death and ordering the Shi'a to state that he is the successor to Imam al-Sadiq is the apparent cause for Imam al-Sadiq's letter to him.

The Imam consoles al-Mufaddal asking him to be patient and accept the death. Which he would not do if Mufaddal were a deviator.

For to give him further proof of Ismail's death, Imam al-Sadiq had al-Mufaddal personally inspect Ismail and be assured of his death. In case al-Mufaddal needed proof the Imam's statement was not said in taqiyya or to protect Ismail.

This is shown hadith #2 narrated by Zurara.

Hadith #2

(Kitab al-Ghayba by al-Nu'mani, vol 1, p 345)

Narrated Zurara ibn A'yan:

"I entered upon Abi Abdullah (peace be upon him) and on his right the master of his sons, Musa (peace be upon him) and in front of him was a covered casket, and he said to me:

O Zurara, bring me Dawud ibn Katheer Al-Ruqi, Humran and Abi Baseer.

Then Al-Mufaddal ibn Umar entered upon him. And people kept entering one by one until we were thirty men in the house.

When he assembled the assembly, he said: O Dawud, reveal to me the face of Ismail, so I revealed his face, so Abu Abdullah [al-Sadiq], peace be upon him, said: O Dawud, is he alive or is he dead?

Dawud said: O my master, he is dead.

So he (the Imam) began to present Ismail to his companions man by man, until he came to the last of those in the assembly, and everyone said: He is dead, my master.

Then then Imam al-Sadiq said: Oh God, bear witness. Then he covered him (Ismail), and when he was done - he said to al-Mufaddal:

'Uncover his face'.

So he uncovered his face.

He (the Imam) asked: Is he dead or alive?

Mufaddal said: Dead"

وروي عن زرارة بن أعين، أنه قال:
يا: وقدامه مرقد مغطى، فقال لي (عليه السلام) وعن يمينه سيد ولده موسى (عليه السلام) دخلت على أبي عبد الله " زرارة، جنني بداود بنكثير الرقي وحرمان وأبي بصير، ودخل عليه المفضل بن عمر، فخرجت فأحضرتة من أمرن يا دا: بي بإحضاره، ولم يزل الناس يدخلون واحدا إثر واحد حتى صرنا في البيت ثلاثين رجلا، فلما حشد المجلس قال ود، اكشف لي عن وجه إسماعيل، فكشفت عن وجهه
يا داود، أحي هو أم ميت؟ (عليه السلام) فقال أبو عبد الله
يا مولاي، هو ميت، فجعل يعرض ذلك على رجل رجل حتى أتى على آخر من في المجلس وانتهى عليهم: قال داود
هو ميت، يا مولاي: بأسرهم، كل يقول
يا مفضل، احسر عن وجهه: اللهم اشهد، ثم أمر بغسله وحنوطه وإدراجه في أثوابه، فلما فرغ منه قال للمفضل: فقال
أحي هو أم ميت؟، فحسر عن وجهه، فقال

ميت: فقال

- **Evaluation:**

Content

The matter of confirming whether or not Ismail died is a very crucial matter.

If Ismail is alive, the Shi'a who mostly believed that he will be the heir of the Imam will continue in their belief.

After all, being the eldest son is an identifying son for who the Imam is:

(Al-Kafi, vol 1, page 284)

“I said to Abu al-Hasan al-Ridha, peace be upon him: If the Imam dies, what traits will the one after him be known by?”

*So he (the Imam said): There are signs identifying the (next) Imam, **among them that he will be the eldest son of his father** and that he will have merit and the wasiya (will).”*

إذا مات الامام بم: فقلت لأبي الحسن الرضا عليه السلام: محمد بن يحيى، عن أحمد بن محمد، عن ابن أبي نصر قال ويكون فيه الفضل والوصية، (2) يعرف الذي بعده؟ فقال للامام علامات منها أن يكون أكبر ولد أبيه

To the extent, some had even narrated a will by Imam al-Sadiq to make Ismail the next Imam.

(Ghaybat al-Nu'mani, vol 1, page 343)

“I told Abi Abdilah (al-Sadiq):

Abd al-Jalil had narrated to me that you gave your wasiya to Ismail while he was alive, before his death by three years..”

إن عبد الجليل حدثني بأنك أوصيت إلى إسماعيل في حياته قبل موته بثلاث: (عليه السلام) فقلت ذلك لأبي عبد الله: قال بث سنين.

Breaking these tightly held conceptions of the Shi'i community about Ismail can only happen by Ismail's death.

If Ismail dies, the Imam can proclaim **badaa'**, the idea that Allah put the Shi'a into trial by believing Ismail is the next Imam whereas Allah's true will is that al-Kadhim is the next Imam.

And that is what happened, according to mainstream Shi'i understanding of these ahadith.

That Badaa' happened after the deaths of Ismail ibn Ja'far and Muhammad ibn Ali al-Hadi respectively for Allah to reveal the true Imams al-Kadhim and al-Askari.

If Ismail did not die, the Shi'a would not change their beliefs.

Therefore, Imam al-Sadiq making al-Mufaddal identify whether or not Ismail died has two implications:

(1) Corroborates the first hadith, in that Imam al-Sadiq valued al-Mufaddal and Mufaddal's relationship with Ismail.

(2) Shows he is of very high standing - as giving al-Mufaddal the option to identify whether Ismail died changes the course of Shi'i history.

If Ismail did not die, then badaa' did not happen. And the Shi'a will remain on the belief of his Imamate, leading to deviation (from the mainstream perspective).

Mufaddal's identification is related to the guidance of the Shi'a - highlighting his very high station and status in the eyes of Imam al-Sadiq.

Chain

At the beginning of the hadith, Al-Nu'mani omits the full chain of the narration and simply uses the phrase "It was narrated from Zurara" *وروي عن زرارة*.

This is to suggest he found the hadith in a book instead of being directly transmitted it - a valid form of narration known as *wijada*, which al-Kashi for example does very frequently from narrators such as Jibraeel ibn Ahmad.

At the end of the hadith, however, al-Nu'mani cites the chain (none of the narrators are associated with pro-Mufaddal circles). He mentions he found the hadith from one of his Shi'i brothers in faith, who mentioned the following chain below.

Is it likely the esteemed and famed al-Nu'mani would refer to one of the ghulat as his brothers? No.

Is it likely that brother is one of the disciples/students of al-Mufaddal or al-Mufaddal cited the hadith itself?

No, different time era and they all died by then.

Aside from that, their struggle with Zurara is enough for them not narrate from him nor cast him in a position of deputyship (i.e, the Imam ordering him to bring along certain companions).

And a quick reading of the text makes it very the text is not intended to support any side.

“I found this hadith from one of our (Shi’i) brothers.

He mentioned that he copied the hadith from Abi al-Marja ibn Muhammad al-Ghamr al-Taghlibi, who mentioned that it was narrated to him by Abu Sahl, who narrated it on the authority of Abu Al-Faraj Warraq Bindar al-Qummi, on the authority of Bindar, on the authority of Muhammad ibn Sadaqah and Muhammad bin Amr, on the authority of Zurara.

Abu Al-Marji mentioned that he presented this hadith to one of his brothers, and he said: It was narrated to him by Al-Hasan bin Al-Mundhir with a chain of transmission for him on the authority of Zurara”

ووجدت هذا الحديث عند بعض إخواننا، فذكر أنه نسخه من أبي المرجى بن محمد الغمر التغلبي، وذكر أنه حدثه به بن صدقة، ومحمد بن عمر ((2)) المعروف بأبي سهل يرويه عن أبي الفرج وراق بNDAR القمي، عن بNDAR، عن محمد و، عن زرارة
إنه حدثه به الحسن بن المنذر بإسناد له عن ز: وأن أبا المرجي ذكر أنه عرض هذا الحديث على بعض إخوانه، فقال رارة

Hadith #3

“1. [1/267] *Rijal al-Kashshi: Hamduwayh b. Nusayr from Ya’qub b. Yazid from Ibn Abi Umayr from Hisham b. al-Hakam and Hammad b. Uthman from Ismail b. Jabir who said: Abu Abdillah عليه السلام said: Go to Mufadhal and say to him – O Kafir, O Mushrik, what do you want for my son Ismail? Do you want to kill him!?”*

حمدويه بن نصير، عن يعقوب بن يزيد، عن ابن أبي عمير، عن هشام بن الحكم وحماد بن عث: رجال الكشي [267] يا كافر يا مشرك ما تريد إلى ابني تريد أن تقت: إئت الفضل قل له: قال أبو عبد الله: مان، عن إسماعيل بن جابر قال له

• Evaluation & mini-conclusion to part A:

To an outsider, this hadith may appear as a condemnation to al-Mufaddal and his group for deviating Ismail with their beliefs.

But if we go by The Muqassir’s idea that Mufaddal was always a ghali deviator, then we are forced to reconcile this hadith with ones above it.

If Imam al-Sadiq consoled Mufaddal for Ismail's death, and allowed Mufaddal to personally inspect him.

Then his condemnation of Mufadda for misguiding Ismail (and Mufaddal never changed his views, then the only logical conclusion is Imam al-Sadiq's condemnation is out of taqiyya.

And that Imam al-Sadiq was in fact secretly supporting Mufaddal and his group, the Khattabiya - accused of heresies. It definitely calls into question the ahadith condemning them.

B) Mufaddal - None Is Like Him

Sayyid al-Khoei narrates the following hadith from al-Ikhtisas attributed to Shaykh al-Mufid.

The Muqassir may reject the attribution of al-Ikhtisas to al-Mufid, but this doesn't mean that his stance is congruent with scholars of the mainstream who mainly agree with that attribution. And thus this hadith would be binding on them.

Attribution aside, the text's content anyway matches with texts from the classical era - making some attribute it to other authors from that time period or slightly before it.

Sayyid al-Khoei agrees with the attribution to al-Mufid and he quotes the following hadith, agreeing it is of authentic isnad:

*“**And Sheikh Al-Mufid narrated with an authentic chain of narrators, on the authority of Abdullah ibn al-Fadl al-Hashimi, he said:***

*I was with Al-Sadiq Ja'far bin Muhammad, peace be upon them, when Al-Mufaddal ibn Umar entered, and when he saw him he laughed at him, then said: **“To me, O Mufaddal! O Mufaddal, if all of my companions knew what you know, two of them would not differ (the hadith).”***

كنت عند الصادق جعفر بن محمد عليهما: وروى الشيخ المفيد بسنده الصحيح، عن عبد الله بن الفضل الهاشمي، قال إني يا مفضل، فوري إني لأحبك وأحب من يحبك: السلام إذ دخلا لمفضل بن عمر، فلما بصر به ضحك إليه، ثم قال (الحديث)، يا مفضل لو عرف جميع أصحابي ما تعرف ما اختلف اثنان،

• Evaluation:

The hadith of **authentic chain**, as clarified above, is free of any associates with al-Mufaddal or Mufaddal himself.

It shows that al-Mufaddal was blessed with such a high status with al-Sadiq, that he:

(1) Laughed to him

(2) Says he loves him and whomever loves him (is this implicit support of the Khattabiya?)

(3) If the companions of Imam al-Sadiq knew all of what Mufaddal knew, they would not differ. This suggests al-Mufaddal was bestowed with high esoteric (batin) knowledge, which the bulk of companions did not have.

So is the companions actions against Mufaddal & his companions justified?

Definitely not.

C) “Do not sit with the people of innovation”?

(Amali of Shaykh al-Tusi) Al-Tusi

Al-Hussein ibn Ubaid Allah Al-Ghadhairi, on the authority of Al-Talakbari, on the authority of Muhammad ibn Hammam, on the authority of Abdullah Al-Hamiri, on the authority of Ahmed ibn Muhammad bin Isa, on the authority of Ali ibn Al-Hakam, on the authority of Saif ibn Omairah:

Abi Abdullah, peace be upon him, said to Al-Mufaddal bin Omar:

O Mufaddal, if you want to know whether a man's status is wretched or blessed [in eyes of Allah, per surah Hud verse 105], then look at his righteousness and kindness to whom does he make it?

If he does it for someone who deserves it, then know that it will lead to good.

If he does not do it to someone who deserves it, know he has no good in the eyes of Allah”

الحسين بن عبيد الله الغضائري، عن التلعكبري، عن محمد بن همام عن عبد الله الحميري، عن أحمد: أمالي الطوسي يا : بن محمد بن عيسى، عن علي بن الحكم، عن سيف بن عميرة، عن أبي عبد الله عليه السلام قال للمفضل بن عمر مفضل إذا أرت أن تعلم أشقيا الرجل أم سعيدا فانظر بره ومعروفه إلى من يصنعه؟ فان صنعه إلى من هو أهله فاعلم أنه إلى خير يصير، وإن كان يصنعه إلى غير أهله فاعل أنه ليس له عند الله خي

• Evaluation:

Firstly, none of the narrators are linked to Mufaddal.

Secondly, how is Mufaddal, the purported “ghali”, being given advice by the Imam on how to decipher who is a person that is wretched or blessed in the eyes of Allah?

Whatever happened to the Imam saying “The Ghali returns to us and we do not accept him” - to which the Imam explains that is because “the Ghali was used to leaving prayer, zakat, fasting, and hajj - and he cannot leave his habit. **And cannot return to the obedience of God ever.**”

Why give Mufaddal advice related to the obedience of God?

Thirdly, the phrase “*then look at his righteousness and kindness to whom does he make it?*” suggests the Imam recognizes that Mufaddal knows whom is righteous and whom isn’t.

Would al-Mufaddal associate with the Khattabiya if they were unrighteous?

Fourth, what, happened to the Imam’s command to his Shi’a of “Do not befriend the people of innovation nor sit with them, lest people consider you one of them” (al-Kafi, vol 2, page 375).

A righteous companion (Sayf ibn Umara) was present when the Imam gave Mufaddal his advice, suggesting they in a teaching session of the Imam.

So is the Imam deviating his companions by making them in his presence or is Mufaddal not one of the people of deviations?

D) Accepting al-Mufaddal’s gifts

(Al-Kafi, vol 6, page 355)

“Ali bin Muhammad bin Bandar, on the authority of his father, on the authority of Muhammad bin Ali al-Hamdani, on the authority of Abdullah bin Sinan, on the authority of Dursat ibn Abi Mansour, he said:

*Al-Mufaddal ibn Umar sent me to Abi Abdullah, peace be upon him, with a **lutf** (gift) so I entered him on a summer day and before him a dish was served consisting of green apples.*

I was patient until I eventually told him (concern regarding this food)..”

علي بن محمد بن بندار، عن أبيه، عن محمد بن علي الهمداني، عن عبد الله بن سنان، عن درست بن أبي منصور ق فدخلت عليه في يوم صايف وقدامه طبق فيه تفاح أ (5) بعثني المفضل بن عمر إلى أبي عبد الله عليه السلام بلطف: إل جعلتفداك أأأكل من هذا والناس يكرهونه؟ فقال لي كأنه لم يزل يعرفني وع: قلت له (1) خضر فوالله إن صبرت أن في ليلتي هذه فبعثت فأتيبت به فأكلته وهو يقلع الحمى ويسكنالحرارة، فقدمت فأصبت أهلي محمومين فأطعم (2) كت. تهم فأقلعت الحمى عنهم.

• Evaluation:

None of the narrators are of the pro-Mufaddal trend, the narrator Dursat ibn Abi Mansour who was sent by al-Mufaddal was one of the authors of the *usul*.

Meaning, the Imam gave him ahadith and supervised its writing to Dursat's notebooks - highlighting his great status.

The mere fact Imam al-Sadiq does not reject al-Mufaddal's gift shows that al-Mufaddal was accepted by the Imam and was not ghali.

Since our ahadith considered a ghali to be najis (spiritually and ritually impure), Imam al-Sadiq would not have allowed the gift into his house.

More so, would the Imam let in to his house a gift from a wicked individual who does not pray, does not fast, and corrupts the Imam's own son?!

As he would know through 'ilm al-ghayb what a person has in mind before they even say it, a trait of our Imams which can be observed throughout the ahadith.

Although the hadith does not describe the gift (described as 'lutf', meaning it was sent as a gesture of seeking the Imam's approval / his graciousness).

If the Imam did not reject the gift, it can be assumed he had graciousness and approval for al-Mufaddal.

Part 4: Mufaddal Does Not Pray!

Al-Mufaddal ibn Umar was the gate (Bab) of Imam al-Sadiq (a) - designated to lead the Kufan Shi'a after the death of Abu al-Khattab.

In control of such a coveted position, jealous scholars openly defied and disobeyed him.

This is something Mufaddal will be compensated for by being resurrected as the Bab of the Imam al-Mahdi, as the following hadith clarifies:

(Dala'il al-Imamah, page 463)

Narrated al-Mufaddal ibn Umar:

“Abu Abdullah (al-Sadiq) said: O Mufaddal, you and forty-four men will be resurrected with the Qaim.

You (O Mufaddal) will be the righthand of the Qaim - you order and forbid, and the people at that time will be more obedient to you than they are today.”

وبإسناده عن أبي علي النهاوندي، عن محمد بن بNDAR، عن محمد ابن سعيد، عن أبي عمران، عن محمد بن سنان، - يا مفضل، أنت وأربعة وأربعون رجلا تحشرون مع القائم، (عليه السلام) قال أبو عبد الله: عن المفضل بن عمر، قال . أنت على يمين القائم تأمر وتنهى، والناس إنداك أطوع لك منهم اليوم

In his position as Bab of al-Mahdi, Mufaddal will give orders that will be obeyed by the Shi'a – as opposed to the Shi'a during the lifetime of Imam al-Sadiq, who were not very obedient to him.

Sadly, the defiance of Shi'i scholars did not conclude with mere insubordination to Mufaddal.

Rather, they backed their mutiny with allegations aimed to discredit the very basis of Mufaddal's authority – his credibility.

One of such allegations is that Mufaddal did not pray.

In the minds of the Shi'a scholars, if the Bab of Imam al-Sadiq does not perform the obligation of prayer, then he is necessarily a heretic and no longer the Imam's gate.

The basis of their belief is seen in the following hadith:

(Rijal al-Kashi, vol 2, page 617)

Narrated Mu'awiyah ibn Wahb and Ishaq ibn The Muqassir:

“We went out wanting to visit al-Husayn (peace be upon him), so we said: If we passed by Abu Abdullah al-Mufaddal ibn Umar, he might come with us.

So we came to his (Mufaddal's) door and greeted him.

He (Mufaddal) came out and rode with us. Once we reached four farasikh out of Kufa, so we went down our horses and prayed.

Meanwhile, Al-Mufaddal was standing and did not come down to pray.

So we said: O Abu Abdullah (i.e, Mufaddal), do you not pray?

He (Mufaddal) said: ‘I prayed before I left my house’”

وعن خط جبرئيل بن أحمد الفاريابي في كتابه، عن محمد بن عيسى، عن ابن أبي عمير، عن معاوية بن وهب وإسحاق بن عمار، قالوا: خرجنا نريد زيارة الحسين (عليه السلام) فقلنا: لو مررنا بأبي عبد الله المفضل بن عمر فعساه يجيء معنا، فأتينا الباب فاستفتحناه، فخرج إلينا فركب وركبنا، فطلع لنا الفجر على أربعة فراسخ من الكوفة، فنزلنا فصلينا والمفضل واقف لم ينزل يصلي، فقلنا: يا أبا عبد الله، ألا تصلي؟ فقال: صليت قبل أن أخرج من منزلي

Praying on Time

We can see that Mufaddal was invited to pray Fajr - when the time of the prayer approached - by his fellow Shi'a. But Mufaddal refused on the basis of having already prayed it!

How could the Bab of Imam al-Sadiq withdraw from a task as basic yet very important obligation as prayer?

The answer is:

It is not logical for Mufaddal to pray before time, as he himself narrates reports from Imam al-Sadiq to stay away from Shi'a who do not pray on time!

(Al-Kafi, vol 2, page 627)

Narrated Mufaddal ibn 'Umar and Yunus ibn Dhubyan:

“Abu Abdullah (al-Sadiq) has said:

*Try your brothers (fellow Shi'a) in two things that if not found - **then keep away from them, keep away, keep away from them.***

*The two qualities are the **preservation of their prayers on time** and kindness to their brethren in good and bad times.’”*

محمد بن يحيى، عن أحمد بن محمد، عن عمر بن عبد العزيز، عن معلى بن خنيس وعثمان بن سليمان النخاس، عن : مفضل بن عمر، ويونس بن ظبيان قالوا :
اختبروا إخوانكم بخصلتين فإن كانتا فيهم وإلا فاعزب ثم أعزب ثم أعزب، محافظة ع : (عليه السلام) قال أبو عبد الله
لى الصلوات فيمواقيتها والبر بالآخوان في العسر واليسر

Rather, as the Imam’s gate - al-Mufaddal may have been entrusted by the Imam to pray at a time of the Imam’s choosing. Not at time which the common people pray.

We know from the hadith of Zurara below that the Prophet (and thus Imam) is the one who decides the time of prayer.

(Al-Kafi, vol 3, page 273)

“Narrated Zurara:

“I once was sitting in the presence of Abu Abdullah (al-Sadiq) and Humran ibn ‘A‘yan was also present.

Humran asked him (the Imam), ‘What do you say about the words of Zurarah with which I do not agree?’

Abu Abdullah asked: ‘What are they?’

Humran said: ‘Zurarah says that the time for Salah (prayer) was delegated to the Messenger of Allah. He was the one who determined them.’

Abu Abdullah asked: ‘What do you (Humran) say about it?’

I (Humran) said, ‘Jibril came to him (the Holy prophet) on the first day with the first time and on the last day with the last time. Jibril then said, ‘In between there are times for Salah (prayer).’

Abu ‘Abd Allah, ‘Alayhi al-Salam, then said, ‘O Humran, Zurarah says that Jibril came to the Messenger of Allah only to give him an indication. Zurarah is right. Allah left it to Muhammad, O Allah grant compensation to Muhammad and his family worthy of their services to Your cause, who made the determination. Jibril provided him with an indication about it.’”

1
ع) كنت قاعدا عند أبي عبد الله :علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن عمر بن أذينة، عن زرارة قال -
عليه السلام) ما تقول فيما يقول زرارة وقد خالفته فيه؟ فقال أبو عبد الله :أنا وحمران بن أعين فقال له حمران (ليه السلام

هو الذي وضعها فقال (صلى الله عليه وآله) يزعم أن مواقيت الصلاة كانت مفوضة إلى رسول الله: ما هو؟ قال: (لام: عليه السلام) أبو عبد الله: أتاه في اليوم الأول بالوقت الأول وفي اليوم الأخير بالوقت الأخير ث (عليه السلام) إن جبرئيل: أنت؟ قلت: فما تقول (عليه السلام) فقال أبو عبد الله: ما بينهما وقت: (عليه السلام) م قال جبرئيل و صدق (صلى الله عليه وآله) إنما جاء مشيراً على رسول الله (عليه السلام) إن جبرئيل: يا حمران إن زرارة يقول (1) [عليه] به (عليه السلام) فوضعه وأشار جبرئيل (صلى الله عليه وآله) زرارة إنما جعل الله ذلك لإلهمحمد

We know that the Imams supernaturally receive information of ahkam from the Prophet.

As such, a matter which was not decided upon by the Prophet in his lifetime, can be decided by the Prophet during the Imams' lifetime.

Thus the Prophet (through the Imams) would have decided the time of prayer for Mufaddal.

(Al-Kafi, vol 1, page 255)

“I heard Abu Jaa’far, peace be upon him, say:

If it were not for the fact that we are increased in knowledge (by receiving wahi), we would have ran out (by giving detailed answers).

I said: Are you adding something that the Messenger of God, may God’s prayers and peace be upon him and his family, does not know?

He (the Imam) said: As for that, any knowledge is first presented to the Messenger of God, may God’s prayers and peace be upon him and his family, then to the Imams (one by one), till the matter ends with us (the present Imam)”

محمد بن يحيى، عن أحمد بن محمد، عن ابن أبي نصر، عن ثعلبة، عن زرارة قال: سمعت أبا جعفر عليه السلام يقو ل: لولا أنا نزداد لأنفدنا، قال: قلت: تزدادون شيئاً لا يعلمه رسول الله صلى الله عليه وآله؟ قال: أما إنه إذا كان ذلك ع رض على رسول الله صلى الله عليه وآله ثم علنا لأئمة ثم انتهى الأمر إلينا.

But what about Gabriel giving information to the Prophet of the time of prayer, before the prophet decides it?

Every supernaturally transmitted information to the Prophet comes directly from Gabriel, and then the Prophet transmits it to the Imams.

(Al-Amali of al-Mufid, page 43)

“On the authority of Jabir, he said: I said to Abu Jaafar, peace be upon him:

If you tell me a hadith, then attribute it to me it to me.

I receive my hadith from my father, from his grandfather, from the Messenger of Allah, from Gabriel, from Allah.”

And everything that I have given you is with this isnad (chain of narrators).

ابن قولويه، عن ابن عيسى، عن هارون بن مسلم، عن ابن أسباط، عن ابن عميرة، عن عمرو بن شم: مجالس المفيد
حدثني أبي، عن جده، عن رسو: إذا حدثتني بحديث فأسنده لي، فقال: قلت لأبي جعفر عليه السلام: ر، عن جابر قال
وكل ما أحدثك بهذا الإسناد، ل الله صلى الله عليه وآله، عن جبرئيل عليه السلام، عن الله عز وجل

Conclusion

Al-Mufaddal, being gate of al-Sadiq, was clearly aware of the importance of praying on time.

Given his Babhood, al-Mufaddal would never disobey the Imam

Al-Husayn ibn Ruh (safeers/bab of Imam al-Mahdi) narrated the following ziyara referring to the Babs.

(Tusi's Tahdheeb al-Ahkam, vol 6, p 116)

“Peace be upon you, O Fulan son of Fulan.

I bear witness you are Bab al-Mawla (Bab of the Master). You represented him and acted for him.

Never did you disobey him. You rose dedicated only to him (the Imam).”

Therefore, the only logical scenario is that the Imam excercised his established authority to decide the time of prayer - to decide a time of prayer for Mufaddal, which differed from that of the common people.

This is a part of Imam's batin authority in establishing different rulings to different people, which was discussed in my Abu al-Khattab chapter.

Chapter 4: Shalmaghani

Part 1: A Wayward Deputy?

Appointment of al-Shalmaghani

(Al-Ghayba of al-Tusi, vol 1, page 424)

“The great Umm Kulthum, daughter of Abi Jaafar Al-Omari (daughter of the 2nd safeer - Muhammad ibn Uthman al-Amri) said:

Abu Jaafar ibn Abi al-Azzaqer (al-Shalmaghani) was a person of high status with Bani Bustam.

And that is because Sheikh Abu al-Qasim [i.e, al-Husayn ibn Ruh al-Nawbakhti - the 3rd safeer], may God be pleased with him, had given him this standing and prestige among the people (of Bani Bustam).

When he apostatized, he would tell every lie and blasphemy to Bani Bustam, and he attributed this to the Sheikh Abu al-Qasim, so they accepted it from him and took it from him.

*When this was revealed to Abu al-Qasim, may God be pleased with him - he denied it and saw what was said as a great sin, and forbade Banu Bastam from his words **and ordered them to curse him and disassociate from him, but they did not stop and insisted on continuing to follow him.***

*And that is because he used to say to them: **I disclosed the secret whereas he (Abu al-Qassim) took an oath of secrecy upon me, so I was punished (publicly) when I revealed it with distancing after being put to high status, because the matter is great, and only a close angel, a sent prophet, or a tested believer can bear it (1).***

This was reported to Abu al-Qasim, may God be pleased with him, so he wrote to Banu Bastam cursing him and disavowing him and those who followed him for his saying, and recognized his leadership.

So he (Shalmaghani) wept a great deal, then said:

This saying has a batin (esoteric, hidden meaning), which is that the curse is far away from me. Thus the meaning of his (Nawbakhti's) words: 'May God curse him', that is - 'May God keep him [Shalmaghani] away from torment and fire'.

Now you know my status and rubbed his cheeks on the dirt and he said:

You have to keep this matter secret."

كان أبو جعفر بن أبي العزاقر وجيها: حدثتني الكبيرة أم كلثوم بنت أبي جعفر العمري رضي الله عنه قالت
عند بني بسطام
وذاك أن الشيخ أبا القاسم رضي الله تعالى عنه وأرضاه كان قد جعل له عند الناس منزلة وجاها، فكان عند
رتداده يحكي كل كذب وبلاء وكفر لبني بسطام، ويسنده عن الشيخ أبي القاسم، فيقبلونه منه ويأخذونه عنه،
حتى انكشف ذلك لأبي القاسم رضي الله عنه، فأنكره وأعظمه ونهى بني بسطام عن كلامه وأمرهم بلعنه وال
براءة منه فلم ينتهوا وأقاموا على توليه
وذاك أنه كان يقول لهم: إنني أذعت السر وقد أخذ علي الكتمان، فعوقبت
إلا ملك مقرب أو نبي مرسل أو مؤمن ممتحن، ف (1) بالابعاد بعد الاختصاص، لان الامر عظيم لا يحتمله
يؤكد في نفوسهم عظم الامر وجلالته
فبلغ ذلك أبا القاسم رضي الله عنه فكتب إلى بني بسطام بلعنه والبراءة منه وممن تابعه على قوله، وأقام عل
إن لهذا القول باطنا عظيما وهو أن اللعنة: هي توليه، فلما وصل إليهم أظهر وه عليه فيكى بكاء عظيما، ثم قال
لعنه الله أي باعده الله عن العذاب والنار، والأنقد عرفت منزلتي ومرغ خديه على التراب: الابعاد، فمعنى قوله
عليكم بالكتمان لهذا الامر: اب وقال

• Evaluation:

When al-Husayn ibn Ruh (the 3rd safeer) appointed al-Shalmaghani - the foremost faqih - as a spiritual leader to the politically prominent Bani Bustam clan.

This has an important connotation, as it suggests al-Shalmaghani was one of the *thiqat* (trusted ones) by Imam al-Mahdi whom he appoints to lead the Shi'a and exchange letters between them and the Imam.

What does Imam al-Mahdi say about the narrations of his *thiqat*?

(Wasa'il al-Shi'a, vol 2, page 579)

“There is no excuse for our followers to doubt what our thiqat narrate.

They have known that we share our secrets with them and carry it over to them.”

عنا ثقاتنا، قد عرفوا بأننا نفاوضهم سرنا، ونحملهم (1) فإنه لا عذر لأحد من موالينا في التشكيك فيما يرويه إياه إليهم (2).

The thiqat's words can never be doubted - even if they seem contradictory to common knowledge. This is because the thiqat were entrusted with secret knowledge by the Imam, which the laymen do not possess.

Thus, their words must be acknowledged and recognized by the Shi'a.

This goes in hand with the general principle that one must not doubt what is attributed to Al Muhammad by their Shi'a and disregard it as false, even if he knows from them the opposite.

(Al-Kafi, vol 8, p 125)

“And follow the family of Muhammad, and do not say what has reached you about us and attributed to us: ‘this is false’ - even if you know from us the opposite, as you do not why we said it and upon what perspective we described it.””

ل آل محمد ولا تقل لما بلغك عنا ونسب إلينا هذا باطل وإن كنت تعرف منا خلافه
فإنك لا تدري لما قلناه وعلى أي وجه وصفناه

(Note: the hadith refers to Shi'a as it describes how one would treat their Shi'i brothers and not hiding knowledge from them right after).

Thus, this explains Bani Bustam's acceptance of al-Shalmaghani's words regardless if it contradicts sharia and common knowledge on an apparent (dhahir) sense, as his words - as one of the Imam's thiqat - would have secret (batin) knowledge entrusted to him by the Imam.

“When he apostatized, he would tell every lie and blasphemy to Bani Bastam, and he attributed this to the Sheikh Abu al-Qasim, so they accepted it from him and took it from him.”

Thus, when al-Husayn ibn Ruh - in his position as safeer - ***ordered the Bani Bustam to curse Shalmaghani and disassociate from him, but they did not stop and insisted on continuing to follow him.***

Why would they have continued to follow Shalmaghani, after al-Husayn ibn Ruh cursed and disassociated from him?

Because cursing and disassociation by the Imam of someone does not necessarily mean that this person has been sharing fabricated ahadith.

The Imam could have simply cursed and disassociated from this person to protect him because he began disseminating the Imam's secret ahadith.
(Al-Ghayba of al-Nu'mani, vol 1, p 41)

“Abu Abdillah [al-Sadiq] said:

I share a hadith to a man, and he goes on to share the hadith with another man the way he heard it from me.

This leads me to permit cursing him and disassociating from him”

وبهذا الإسناد، عن الحسن بن علي بن أبي حمزة، عن الحسن بن السري، قال - 7 -
" إني لأحدث الرجل الحديث فينطلق فيحدث به عني كما سمعه فاستحل به ل: (عليه السلام) قال أبو عبد الله " عنه والبراءة منه

Shalmaghani knew this very well, hence he said:

I disclosed the secret whereas he (Abu al-Qassim) took an oath of secrecy upon me, so I was punished (publicly) when I revealed it with distancing after being put to high status, because the matter is great, and only a close angel, a messenger prophet, or a tested believer can bear it ”

Considering Shalmaghani was one of the Imam's thiqat and entrusted by him with secrets, it would be expected for the Imam to curse and disassociate from him for sharing these secrets.

And the Shi'a knew well that there are ahadith which are of such problematic content to common minds - that only a close angel, a messenger prophet, or tested believer can bear them.

And that denying such ahadith is kufr.

“The Messenger of God, may God’s prayers and peace be upon him and his family, said:

The hadith of Al Muhammad is difficult. Only an angel of high degree of closeness (to God), a messenger prophet, or a slave (of God), whom God has tested his heart for faith.

So whatever what is narrated to you from the hadith of Al Muhammad, which your hearts accepted and you recognized him, then accept it.

And whatever your hearts are disgusted by and you reject, refer it to God and to the Messenger and to the scholar from the family of Muhammad (i.e, the Imam).

And indeed, the destroyed one is one who says:

By God, this hadith cannot be true. By God, this hadith cannot be true.

Indeed, denial (of a hadith of Al Muhammad) is kufr.”

- محمد بن يحيى، عن محمد بن الحسين، عن محمد بن سنان، عن عمار بن مروان عن جابر قال قال أبو جعفر عليه السلام: قال رسول الله صلى الله عليه وآله إن حديث آل محمد صعب مستصعب لا يؤمن به إلا ملك مقرب أو نبي مرسل أو عبد امتحن الله قلبه للايمان، فما ورد عليكم من حديث آل محمد صلى الله عليه وآله فلا تنت له قلوبكم وعرفتكموه فاقبلوه، وما اشمأزت منه قلوبكم وأنكرتموه فردوه إلى الله وإلى الرسول وإلى عالم من آل محمد وإنما الهالك أن يحدث أحدكم بشئ منه لا يحتمله، فيقول: والله ما كان هذا والله ما كان هذا، والانكار هو الكفر..

But doesn't Shalmaghani's dissemination of the Imam's secrets mean he is necessarily a wicked figure?

No, as evident by the deputy of Imam al-Sadiq who disseminated the Imams' secrets and the Imam sent his mercy upon him.

However, death at the hands of oppressors is the only outcome of a safeer (Imam's representative in word and action, and teacher of the Shi'a on his behalf) disseminating the Imam's secrets.

(Rijal al-Kashi)

“Narrated al-Mufaddal

I entered upon Abi Abdullah, peace be upon him, on the day on which Al-Mu’alla was crucified, and I said to him:

O son of the Messenger of God, do you not see these glorious sermons that were revealed to the Shiites on this day? He said: What is it? He said: I said:

Al-Muala ibn Khunays was killed. He said: May God have mercy on Al-Muala.

I was expecting that because he disclosed our secret, and the one who waged war against us was not the greatest burden on us than the one who announced our secret.

Whoever discloses our secret to someone other than his family will not leave this world until the weapon clutches him”

2

عن ابن . عن ابن يزيد (1) أحمد بن علي السكري، عن الحسين بن عبد الله، عن ابن أورمة: رجال الكشي - يا ابن رسول الله: دخلت على أبي عبد الله عليه السلام يوم صلب فيه المعلى فقلت له: عميرة، عن المفضل، قال قتل المعلى بن خن: قلت: وما هو؟ قال: الله، ألا ترى هذا الخطب الجليل الذي نزل بالشيعة في هذا اليوم؟ قال رحم الله المعلى قد كنت أتوقع ذلك لأنه أذاع سرنا وليس الناصب لنا حرباً بأعظم مؤونة علينا من أ: يس قال فمن أذاع سرنا إلى غير أهله لم يفارق الدنيا حتى يعضه السلاح. لمذيع علينا سرنا

• The solution?

We realize now that the Imams did not lay any groundwork to soundly discern if their deputy - appointed to teach the Shi’a and share the Imam’s teachings - had indeed deviated.

If they did deviate, there would be no way of ascertaining this.

The solution would be diminishing these deputies’ status with the Imam (i.e, false allegations) or trying to revise their history as deputies (i.e, making it as if they were not appointed to this position).

It would either be this and thus avoid the idea that an infallible Imam was wrong and misled the Shi’a, or the uncomfortable solution of accepting these deputies as righteous and acting under guidance of the Imam.

To demonstrate, the Imam's letters were said to be entrusted to Abu Ja'far al-Shalmaghani to be written him to the Shi'a and was believed by them as such - until his 'deviation' when the Shi'a began attributing them to another Abu Ja'far.

(Al-Tusi's Ghayba, vol 1, p 347)

"Ibn Nuh said:

I believed this (letter documenting Imam al-Mahdi's answer) was written by Abu Jaafar ibn Abi Al-Azzaqer (al-Shalmaghani) - before he changed and was cursed according to what Ibn Ayyash narrated until some of those who (heard this with me) told me that it was about Abu Jaafar Al-Zajwazji"

قال ابن نوح: وكان عندي أنه كتب على يد أبي جعفر بن أبي العزاقر - قبل تغييره وخروج لعنه على ما حكاه ابن عياش إلى أن حدثني بعضهم (سمع ذلك معي)
(2) أنه إنما عنى أبا جعفر الزجوزجي رضي الله عنه وأن الكتاب إنما كان من الكوفة، وذلك أن أبا غالب قال لنا: كنا نلقي أبا القاسم الحسين بن روح رضي الله عنه قبل أن يقضي (3) الأمر إليه صرنا نلقي أبا جعفر بن الشلمغاني ولا نلقاه.

And thus, the view regarding Shalmaghani was revised among some Shi'a.

Instead of the Bab of al-Husayn ibn Ruh to whom the secrets of the 3rd safeer were disposed to and taught the Shi'a on his behalf - al-Shalmaghani now became a mere jurist with status among the people who deviated.

"Muhammad ibn Humam said:

*Muhammad ibn Ali al-Shalmaghani was never a **Bab** (gate) to Abi al-Qassim [i.e, wasn't his special deputy representing him in word and action], nor a path to him and was not appointed by Abi al-Qassim in any way nor for any reason.*

And whomever says he was is upon falsehood.

Rather, he (Shalmaghani) was merely a jurist from among our jurists who deviated."

وأخبرنا جماعة، عن أبي محمد هارون بن موسى، عن أبي علي محمد بن همام أن محمد بن علي الشلمغان ي لم يكن قط بابا إلى أبيالقاسم، ولا طريقا له ولا نصبه أبو القاسم بشئ من ذلك على وجه ولا سبب ومن قال بذلك فقد أبطل وإنما كان

Whose words shall we take upon regarding the position of Shalmaghani?

A jurist (Ibn Hummam) who is aware of the implications of the Imam appointing a deviant spiritual leader to the Shi'a

Or

Um Kulthum - the daughter of the 2nd safeer who was close to al-Husayn ibn Ruh himself (as seen in the first hadith I've cited)?

The answer is quite clear.

Even if one chooses to take upon the words of Muhammad ibn Hummam, there were precedents to al-Shalmaghani.

We have seen individuals which sahih hadith prove were appointed by the Imam to a spiritual role but later 'deviated' - thus, the problem remains.

Part 2: Truly A Safeer?

Bab of the Imam

Al-Husayn ibn Ruh al-Nawbakhti had appointed Muhammad ibn Ali al-Shalmaghani as his safeer (spiritual guide for the Shi'a and emissary on his behalf).

By being the safeer of al-Husayn ibn Ruh, one becomes the functional safeer of Imam al-Mahdi and one of the Imam's thiqat (ones directly entrusted with the Imam's secrets and propagating his message).

As shown in part 1 of this chapter, it is not permissible to doubt the narrations of the Imam's thiqat - because he may be entrusted with secrets which our minds cannot comprehend.

Thus, our understanding of his ahadith would always be subpar and subordinate to the thiqa's teachings.

Accordingly, this part of the chapter will highlight the exact role of Shalmaghani as the Imam's thiqa and what the occupation entailed in consequences.

1) Appointment

A) Safeer of the third safeer, one whose guidance in religion is sought

(Al-Ghayba of al-Tusi, vol 1, p 326)

“When al-Husayn ibn Ruh hid himself from the people, he appointed Abu Jafar Muhammad ibn Ali al-Shalmaghani.

At that time, he was on a straight path - and kufr and heresy did not arise from him.

The people would go to him and meet him as he was the companion al-Husayn ibn Ruh had appointed as his safeer (ambassador) between them and him in their needs and missions”.

في أيام الشيخ أبي القاسم الحسين بن روح رحمه الله واستتاره ونصبه أبا جعفر محمد بن علي المعروف با (2) وذلك (منه) لشلمغاني، وكان مستقيماً لم يظهر منه ما ظهر من الكفر والالحاد، وكان الناس يقصدونه ويلقونه لأنه كان صاحب الشيخ أبي القاسم الحسين بن روح سفيراً بينهم (3) . وبينه في حوائجهم ومهماتهم .

B) Deputy of Kufa and the intermediary between the third safeer and the Shi'a

“I wrote a letter in which I mentioned my situation and what I am in from the people’s animosity towards me and their refusal to carry the woman to my house.

So I and Abu Jaafar (al-Zajwazji), may God have mercy on him, went with it to Muhammad ibn Ali (Shalmaghani) and in that was the intermediary between us and Al-Hussein bin Rouh, may God be pleased with him, and he was also the deputy (of Kufa).

So we gave him the letter and asked him to send it to (the hidden 3rd safeer), so he took it from me and the answer was delayed for me for days, so I met him and said to him:

‘I am saddened that the answer came late’.

He (Shalmaghani said): ‘Let is not upset you, as that (lateness in answer) is better for you and me.

If the answer comes soon, it is from al-Husayn ibn Ruh. If it comes late, the answer is directly from Imam al-Mahdi’.

Then I left.”

فكتبت رقعة (و)
(5) ذكرت فيها حالي وما أنا فيه من خصومة القوم لي وامتناعهم من حمل المرأة إلى منزلي، ومضيت بها أنا وأبو جعفر رحمه الله إلى محمد بن علي، وكان في ذلك الوساطة بيننا وبين الحسين بن روح رضي الله عنه وهو إذ ذاك الوكيل، فدفعناها إليه وسألناها إنفاذها، فأخذها مني وتأخر الجواب عني أياماً، فلقيتَه فقلت له: قد ساءني (6) تأخر الجواب عني، فقال (لي) (7) لا يسؤوك (هذا) (1) فإنها أحب (لي) ولك، وأوماً (2) إلي أن الجواب إن قرب كان من جهة الحسين بن روح رضي الله عنه، وإن تأخر كان من جهة الصاحب عليها سلام، فانصرفت.

• Evaluation:

It becomes evident that even the Imam’s lower deputies such as Abu Ja’far al-Zajwazji were subordinate to Shalmaghani.

Shalmaghani was entrusted with the secret hiding place of al-Husayn ibn Ruh in times of taqiyya, and would send letters of the Shi’a directly to him.

The rest of the Shi’a were not.

So trusted was Shalmaghani to the safeer that his books dominated every single Shi’i household - as evidence by the Shi’a asking al-Husayn ibn Ruh after Shalmaghani’s

purported deviation - ‘What do we do with his books while they fill our households’? فكيف نعمل بكتبه وبيوتنا منها ملاء

Is it a surprise now that the Shi’a would insist on following Shalmaghani, despite the Imam and al-Husayn ibn Ruh’s cursing and disassociation?

If the Imam made Shalmaghani one of his thiqat to whom his secrets were and entrusted and forbid doubting his narrations by the virtue of his thiqahood.

If the safeer entrusted Shalmaghani with his secret hiding place, and allowed him to take messages from the Shi’a and bring back al-Husayn ibn Ruh’s messages to the Shi’a.

Then is it a surprise that when Shalmaghani said the al-Husayn ibn Ruh’s cursing was out of taqiyya, that the people accepted this from Shalmaghani?

Not at all.

However, why exactly was Shalmaghani condemned?

2) Jealousy Ensues Over the Deputyship

There seems to be a curious pattern in which the Imam condemns his Bab (gate, safeer) - cursing and disassociating from him, despite proclaiming this Bab as a spiritual guide to the Shi’a.

The Bab also tends to be the Imam’s deputy to a certain region, particularly Kufa:

Let us look at two ahadith graded **authentic** (*mu’tabar*) by Shaykh Asif Mohseni in his book *Mu’jam al-Ahadith al-Mu’tabara* that clarify this.

Yunus ibn Abd al-Rahman was the safeer of Imam al-Ridha.

Imam al-Ridha regarded him as a thiqah and permitted taking religion from him. The Shi’a today do not dispute Yunus’ high righteousness as a result.

“3. [3/-] *Rijal al-Kashshi: Muhammad b. Mas’ud from Muhammad b. Nusayr from Muhammad b. Isa from Abd al-Aziz b. al-Muhtadi who said: I said to Abi al-Hasan al-Ridha عليه السلام: may I be made your ransom, I cannot always reach you to ask you all that which I need from the teachings of my religion, is Yunus b. Abd al-Rahman Thiqah (trustworthy) and can I take from him what I need from the teachings of my religion? he said: yes.*”

At the same time, Imam al-Jawad disassociates from those who follow Yunus’ doctrine! And disassociates from those who follow it, and forbids from paying Zakat to th

The same doctrine which his father al-Ridha permitted people to take upon, as he regarded Yunus as thiqa!

“1. [1/329] *Amali of al-Saduq: Ibn al-Walid from al-Saffar from Ibn Ma'ruf from Ali b. Mahziyar who said: I wrote to Abi Ja'far the Second عليه السلام: May I be made your ransom - should I pray behind the one who asserts (the doctrine of) 'the body' (God is corporeal) or the one who subscribes to the doctrine of Yunus - that is the son of Abd al-Rahman? He عليه السلام wrote: Do not pray behind them nor not give them anything of the Zakat. Disassociate from them. Allah has disassociated from them.*”

Yunus was undoubtedly righteous and so was his doctrine - however, Imam al-Jawad was doing taqiyya from his companions including the righteous Ali ibn Mihziyar.

He is answering his companions per their level of comprehension (as there were groups of Shi'a whom looked down on Yunus and his ahadith).

(Rijal al-Kashi, vol 2, page 783)

“I wrote to Abu Ja'far (al-Jawad), peace be upon him, what do you say about Yunus ibn Abdul Rahman?”

So he wrote to me in his handwriting:

‘Love him and have mercy on him, even if the people of your country disagree with you’

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حدثني محمد بن إسماعيل الرازي، قال حدثني عبد العزيز بن المهدي، قال، كتبت إلى أ: حمدويه بن نصير، قال - بي جعفر عليه السلام ما تقول في يونس ابن عبد الرحمن؟ فكتب إلي بخطه أحبه وترحم عليه وإن كان يخالفك أهل بلدك

Yunus was accused of heresy due to the ahadith he brought forth and which were not understood by the people, and so was his predecessor (Bab and deputy of Imam al-Kadhim) - Hisham ibn al-Hakam, who was accused of anthropomorphism, or believing God is a body.

One of the scholars who accused them, Ahmed ibn Muhammad ibn Isa, repented from the lies and slander he cast against these two blessed Babs.

(Rijal al-Kashi, vol 2, page 787)

“Ali ibn Muhammad Al-Qutaibi, he said: Al-Fadl ibn Shathan told us, he said: Ahmed ibn Muhammad ibn Isa repented and asked God's forgiveness for his slander of

Yunus due to a vision he saw, in which Ali ibn Hadid (deputy of Imam al-Ridha) was showing inward inclination towards Yunus and Hisham”

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كان أحمد ابن محمد بن عيسى تاب واستغفر الله من وقيع: حدثنا الفضل بن شاذان قال: علي بن محمد القتيبي، قال -
ته في يونس لرؤيا رآها، وقد كان علي بن حديد يظهر في الباطن الميل إلى يونس وهشام

Why were Yunus and Hisham’s ahadith misrepresented?

Their special position as Bab and deputy posited jealous reactions from Shi’i scholars leading them to deliberately misconstrue the ahadith to their follower Shi’a - to depict Hisham and Yunus as deviants.

Imam al-Ridha says:

(Rijal al-Kashi, vol 2, page 547)

“Hisham was an earnest slave (of Allah) however he was harmed by his companions out of envy from him”

6

حدثني زحل عمر بن عبد العزيز بن أبي بش: حدثنا محمد بن عيسى، قال: حدثنا حمدويه وإبراهيم ابنا نصير، قالوا -
رحم: سألت أبا الحسن الرضا عليه السلام عن هشام بن الحكم؟ قال، فقال لي: ار، عن سليمان بن جعفر الجعفري، قال
ه الله كان عبدا ناصحا أودى من قبل أصحابه حسدا منهم له

With all this said, are there scholars and researchers who made similar observations and conclusions about the Imam’s companions, such as Shalmaghani, difficult ahadith being misrepresented?

We will see in the next section.

C) Orientalist scholars’ take

Mushegh Asatryaj comments in his work “The Meanings of Antinomianism in Early Islamic Iraq” saying:

“It now becomes clear why so many accounts about the Ghulat spoke of their alleged sexual libertinism, and why al-Shalmaghani was accused of claiming that a superior in knowledge must penetrate the inferior in order to insert light into him.

It seems that, having heard of the symbolic interpretation of intercourse, the authors writing about the Ghulat were eager to take its literal meaning to smear (i.e, false allegations against them) them even further.

“I argue that these accusations (of Ghuluw) in particular were most likely hostile propaganda, this for the following reasons. Firstly, they are made in highly polemical contexts, where the Ghulat are blamed as damned heretics and perverts, and charges of sexual immorality in such accounts function as proof of their deviance.

Secondly, the Ghulat were not the only targets of accusations of sexual deviance, as other medieval Muslim groups, including the Qarmatians, some trends among the Kharijites, and certain Sufis, were accused of all kinds of libertine behavior, including, among others, sexual licenses – I discuss these in the first part of the paper.

This shows that sexual immorality was a common charge thrown against those whom one considered as religious deviants.

Further, sexual slander was a widely used means in interreligious polemics in Late Antiquity, involving pagans, Christians, Jews, Manicheans, and Gnostics, and Muslim authors very likely inherited the polemical vocabulary from their Late Antique predecessors.”

Part 3: Cursed In The Dhahir And Batin?

A letter note from al-Husayn ibn Ruh said:

“We have disassociated to God Almighty and His Messenger from him (Shalmaghani) and cursed him with the great curse of Allah - in the dhahir (apparent) and batin (hidden), in secret and in public..”

وأنا برئنا إلى الله تعالى وإلى رسوله صلوات الله عليه وسلامه ورحمته وبركاته منه، ولعنناه عليه لعائن الله تنترى،
في الظاهر منا والباطن، فيالسر والجهر،

Such depth to cursing, can it all have been said in taqiyya?

Yes, it is possible. Such depths in disassociation - even when it is least expected - the Imams have done it out of taqiyya.

Let us observe:

Imams Affirming Slander to Protect Companions

As mentioned in part of this chapter, Yunus ibn Abd al-Rahman was slandered by the Shi'a envying his Bab and deputy position.

One of the slanders was that they called Yunus a “son of zina”.

In this hadith in Rijal al-Kashi, Imam al-Ridha calls Yunus a son of zina disapprovingly.

“On the authority of Abdullah ibn Muhammad Al-Hajjal, he said:

*I was with Al-Ridha, peace be upon him, with a book he was reading in his door, **until he hit the ground with it**, so he said:*

*This is the **book of the son of zina (adultery)**, and it was the book of Yunus.*

حدثني محمد بن أحمد، عن بعض أصحابنا عن علي بن محمد بن عيسى، عن عبد الله بن محمد : علي بن محمد، قال
كتاب ولد زنا :كنت عندالرضا عليه السلام ومعه كتاب يقرؤه في بابه، حتى ضرب به الأرض، فقال :الحجال، قال
للزانية فكان كتاب يونس

Imam al-Ridha is shown disapproving of Yunus above and calls him a son of zina.

Whereas in hadith below, he asks Allah to send his mercy upon Yunus and proclaims to the companion who doubted Yunus' parentage that Yunus is indeed the son of Abdulrahman (not a son of zina of unknown parentage).

“On the authority of Abu Hashim al-Jaafari, he said: I asked Abu Jaafar Muhammad ibn Ali al-Ridha, peace be upon them, about Yunus?

He said: Who is Yunus?

I said: The freed slave of of Ali bin Yaqtin.

*He (Imam) said: **Perhaps you mean Yunus ibn Abdul Rahman?***

*I said: **No, by God, I do not know whose son he is.***

He said:

Rather, he is the son of Abd al-Rahman.

Then he (Imam) said: May God have mercy on Yunus. May God have mercy on Yunus.”

سألت أبا جعفر محمد بن: حدثني الفضل بن شاذان، عن أبي هاشم الجعفري، قال: حدثني علي بن محمد القتيبي، قال
علي الرضا عليهما السلام عن يونس؟
لا والله لا أدري ابن م: لعلك تريد يونس بن عبد الرحمن؟ فقلت: مولى علي بن يقطين، فقال: من يونس؟ فقلت: فقال
رحم الله يونس رحم الله يونس نعم العبد كان لله عز وجل: بل هو ابن عبد الرحمن، ثم قال: ن هو؟ قال

- ***A Case of Taqiyya?***

We can see that the Imam did taqiyya from his companions in disapproving of Yunus and affirming he was a son of zina.

Whereas, the Imam's true stance is that Yunus is the legitimate son of Abd al-Rahman and that the Imam sends his mercy upon him.

Why did the Imam go in such depth, that he had to affirm slander of Yunus' honor - as a form of taqiyya?

The answer is:

Taqiyya of the Imam is so complex and deep, such that even if the Imam proclaims he curses someone in “dhahir and batin” - it could be out of taqiyya.

After all, as Imam al-Sadiq said:

(Al-Kafi, vol 2, page 217)

“9/10th of religion consists of taqiyya”

Shi'ism is its core and its teachings revolves around the concept of secrecy.

Jabir ibn Yazid, Bab of al-Baqir, narrates from al-Sadiq saying:

(Basa'ir al-Darajat, page 47)

“Our matter is a secret within a secret.

And a secret covered by a secret.

And a secret which only benefits a secret.

And a secret upon a secret.

And a secret hiding another secret”

حدثنا محمد بن الحسين عن محمد بن سنان عن عمار بن مروان عن جابر عن أبي عبد الله عليه السلام قال إن أمرنا
أمر في سر وسر مستسر وسر لا يفيد إلا سر وسر على سر وسر مقنع بسر

As such, even what the Imam defines as batin - can be compartmentalized into a ‘dhahir batin’ (apparent batin) and a ‘batin batin’ (true batn).

As Imam al-Baqir tells Jabir, in Tafsir al-‘Ayyashi:

“O Jabir, the Quran has a batn (i.e, batin). And the batn has its own batn and dhahr.

يا جابر إن للقرآن بطناً، والبطن بطن وله ظهر وللظهر ظهر

The batn of the Quran includes knowledge that is extra-Quranic (not focusing on the Quran itself), such as future and day-to-day events - and it is continuously evolving.

(Tafsir al-Safi)

I asked Abi Jafar [al-Baqir] about this narration:

‘There is no verse in the Quran, except that it has a dhahr and batn. And there is no harf, except that it has a limit. And to every limit there is a beginning.’

What does he mean by ‘dhahr and batn’?

He [al-Baqir] said: Its dhahr [is so and so], and its batn is its ta'wil - it includes what had passed, and what has not yet happened. It travels with precision, like the Sun and Moon..'

Therefore, Imam al-Mahdi's curse of Shalmaghani in batin could have been said in the 'dhahir batin' form - which would not be the true form. As Shalmaghani stated that when the Imam cursed him, the batin meaning of such act was guaranteeing him (Shalmaghani) heaven.

Given that Shalmaghani was the Imam's thiqa and his narrations cannot be doubted, his followers refused to stop believing in him. As they believed al-Husayn ibn Ruh's spoke out of taqiyya.

Therefore, it is not possible to discern whether Imam al-Mahdi truly disassociated Shalmaghani.

- **Possible solutions**

Of course, I am not going to state my view in this chapter and as said in my home page - *"The goal is to invite the reader to critically contemplate the published posts."*

According, I will present the possible solutions and it is up to the reader if he wishes to adopt either or reasons even another solution than the ones I propose.

1) It is possible that al-Husayn ibn Ruh disassociated from from Shalmaghani.

In that case, one must naturally doubt al-Husayn ibn Ruh himself as a thiqa.

And the hadith of impermissibility to doubt the thiqa is voided, by the fact Husayn ibn Ruh made such a grave mistake of appointing Shalmaghani as his thiqa as it led Shalmaghani's followers to never be able to believe he (Shalmaghani) could disbelieve.

If we do not doubt Husayn ibn Ruh as a thiqa, then at the very least we would doubt Imam al-Mahdi's infallibility - as he was not able to foresee such as a great unfixable deviation of his followers if he appoints Shalmaghani.

2) Or one could believe Shalmaghni and Husayn ibn Ruh were both thiqat, but that Shalmaghani was misrepresented and slandered for the difficult ahadith he brought by jealous scholars.

Similar to Hisham and Yunus, as shown in previous part.

Chapter 4: Ismail ibn Jafar

Part 1: